



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

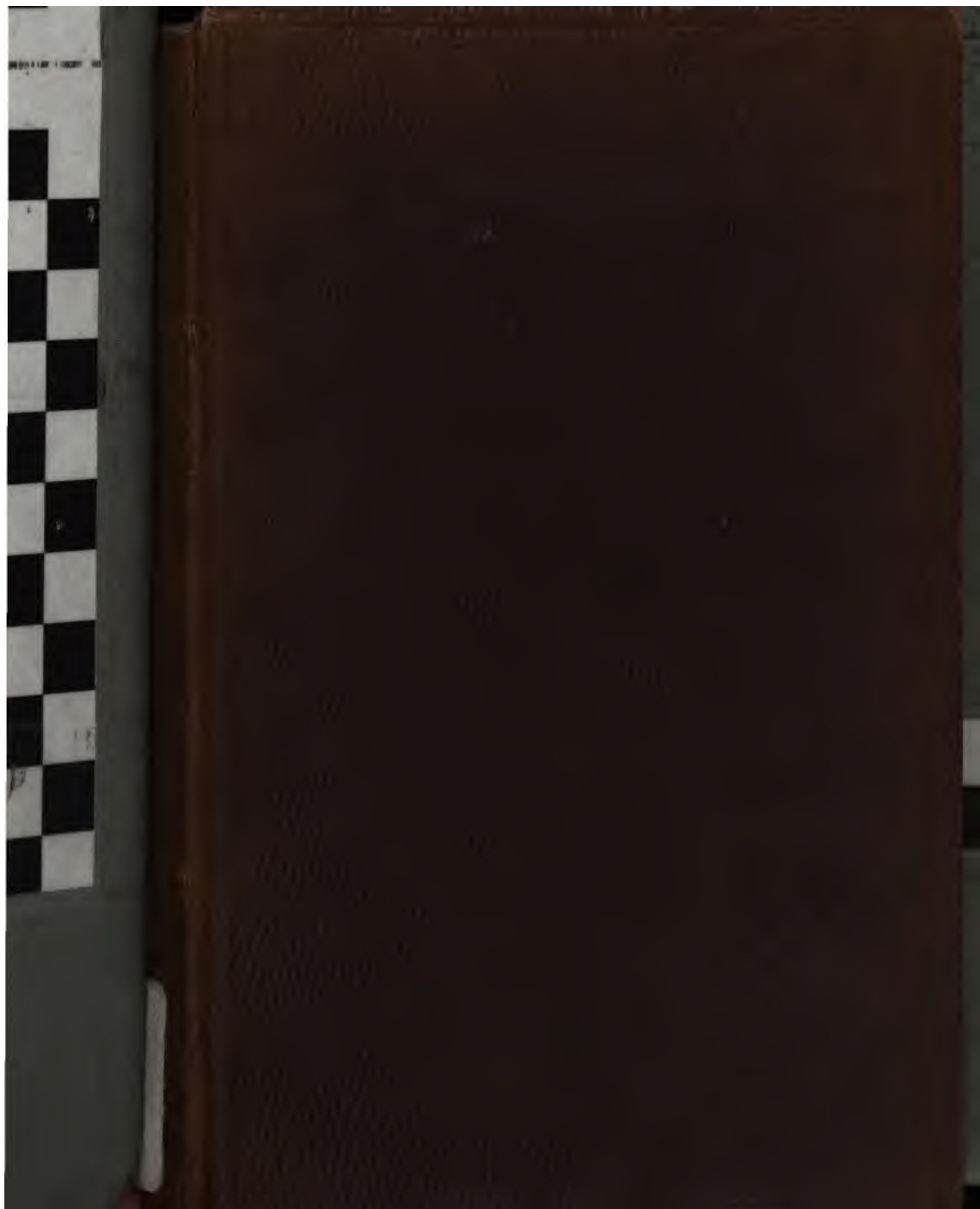
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

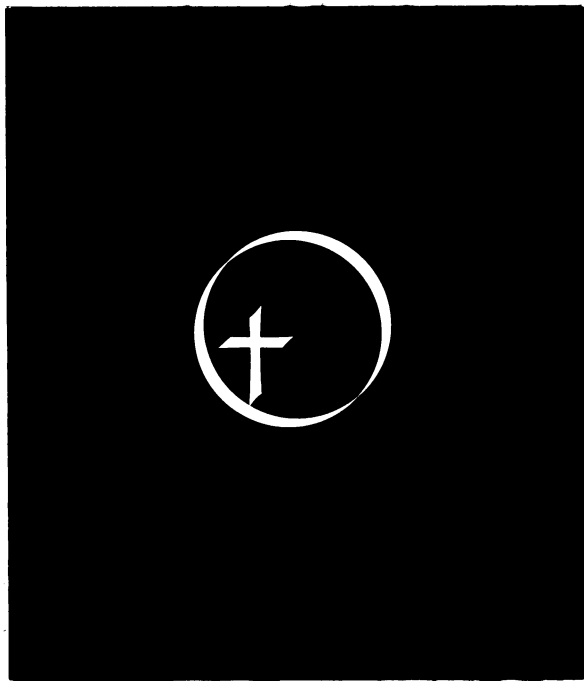
We also ask that you:

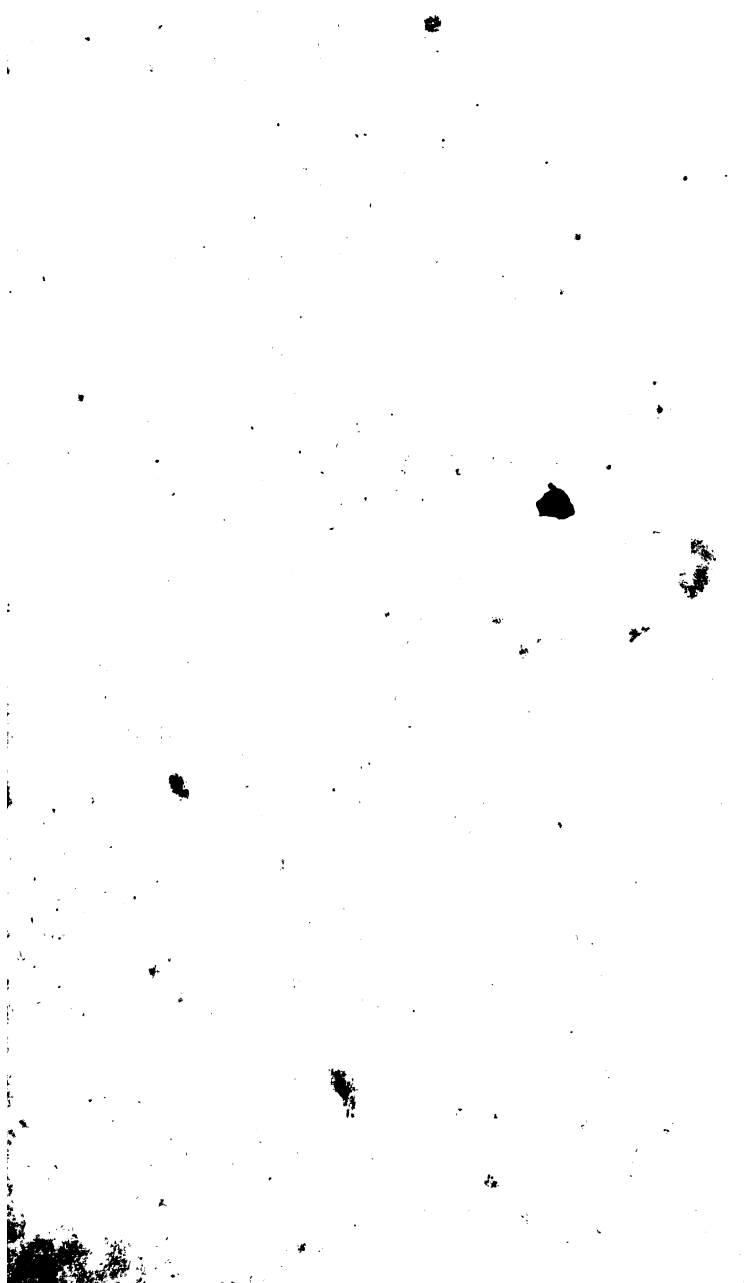
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

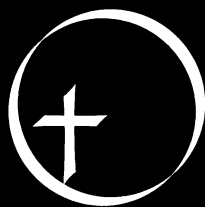
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

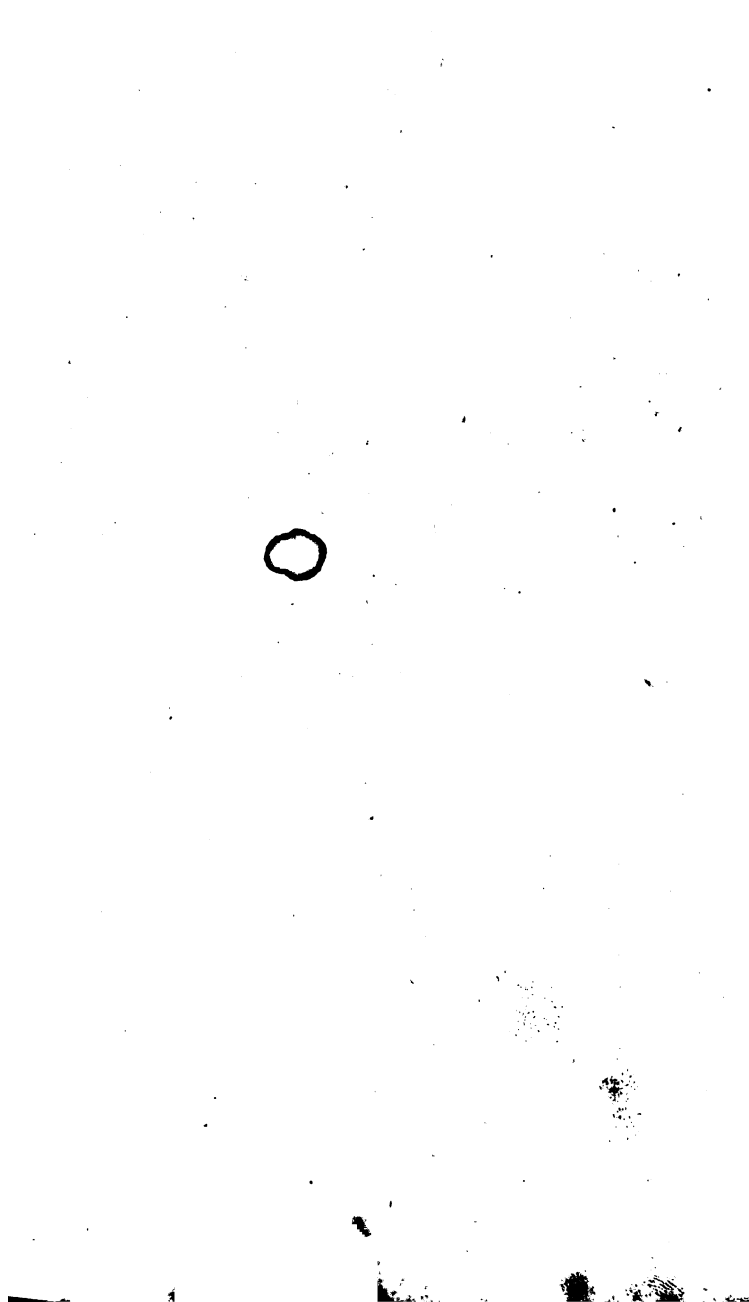












THE
PLAIN GUIDE
TO
UNIVERSALISM:

DESIGNED

TO LEAD INQUIRERS TO THE BELIEF OF THAT DOCTRINE,
AND BELIEVERS TO THE PRACTICE OF IT.

"To guide our feet into the way of peace." — Luke i. 79.

By THOMAS WHITTEMORE.

BOSTON:
PUBLISHED BY THE AUTHOR,
No. 37 CORNHILL.
1848.

Entered according to act of Congress in the year 1840, by
THOMAS WHITTEMORE,
in the Clerk's office of the District Court of the District of Massachusetts.

CAMBRIDGE:
STEREOTYPED BY
FOLSOM, WELLS, AND THURSTON.

BX
9941
1045
1848

PREFACE.

THIS work has been prepared for the benefit of inquirers after truth; for those that ask, Who are Universalists? What are the points of their faith? What proofs can be found in the Scriptures of their distinguishing sentiments? How do they explain the passages which others adduce to disprove Universalism? How do they meet the common objections? We propose in this work to answer these questions, and thus to lead candid inquirers to the belief of the doctrine maintained by Universalists.

This work is also designed for the benefit of those who have already, in theory, embraced Universalism. We propose to show what are the duties of Universalists; that Universalists are divided into two classes, negative and positive, or those who merely profess Universalism, and those who believe it with a living faith, and make it the ground of their conduct: the moral excellence of that system of faith will be clearly pointed out: and thus we hope to lead believers of Universalism to the practice of it.

At the end of the work will be found four very full indexes; thus any subject treated on in this work may easily be found. Does the reader wish to know if any passage of Scripture is explained, which he may have in his mind? he has only to turn to the index of TEXTS, and the page on which he will find the desired explanation, is shown him at once.

In regard to all the passages illustrated in the fifth chapter, I take the liberty to refer to "Paige's Selections," a work of great value to the denomination of Universalists, giving, as it does, the opinions of all the eminent commentators in regard to these texts. I sincerely commend this

work to the public. I have made frequent quotations from the works of that great theologian, Dr. John Lightfoot. My references all have respect to the edition published in London, by Rev. J. R. Pitman, 1825, 13 vols. 8vo.

The Scriptural proofs of Universalism, contained in Chapter III., are as full as the space would allow, which I allotted for that purpose. Let it be observed, that these are *scriptural* proofs merely. Many of the arguments which Universalists employ, are unavoidably omitted. The basis of the arguments in Chapter III., is the original "One Hundred Arguments for Universalism," published by me several years ago. While I have retained the substance of that little work, the arguments are so much enlarged, that its visage will hardly be recognised. I have put down under each sacred author, what he has said on the great salvation; but in some cases, where the testimony had been included under some other head, it is omitted under the author's name.

My original purpose was, to have concluded this work with some observations of my own, on the evidences of revealed religion; but I soon abandoned that design, on account of my inability to compress the principal evidences into the compass of one chapter. But I have given entire (what I am sure is much better for the reader) that inestimable work, which never yet has been answered, Leslie's "Short Method with the Deists,"—one of the most popular and valuable essays in defence of revealed religion, that has ever been published. In some very slight instances, I have modified his phraseology, to avoid his references to the doctrine of endless misery, which he seems fully to have believed.

THOMAS WHITTEMORE.

MARCH 1st, 1840.

CONTENTS.

CHAPTER I.

Who are Universalists? 7

CHAPTER II.

What do Universalists believe? 15

CHAPTER III.

What Evidences do Universalists adduce from the
Scriptures in Support of their Belief in the Event-
ual Holiness and Happiness of all Men? . . . 23

CHAPTER IV.

Passages from the Old Testament explained, which
are adduced to disprove the Sentiments of Uni-
versalists, ... 55

CHAPTER V.

Passages from the New Testament explained, which
are adduced to disprove the Sentiments of Uni-
versalists, ... 77

CHAPTER VI.

Popular Objections to Universalism considered, . . .	250
--	-----

CHAPTER VII.

What are the Duties of Universalists? . . .	277
---	-----

CHAPTER VIII.

On the Formation of Universalist Societies, . . .	294
---	-----

CHAPTER IX.

The Lord's Supper, ...	317
------------------------------	-----

CHAPTER X.

On the Organization of Churches, and the Adminis- tration of the Supper, ...	337
---	-----

CHAPTER XI.

Evidences of Revealed Religion, ...	346
---	-----

General Index, ...	383
Index of Authors, ...	394
Index of Texts	400
Index of Greek Phrases	408

PLAIN GUIDE TO UNIVERSALISM.

CHAPTER I.

WHO ARE UNIVERSALISTS ?

I. **UNIVERSALISTS** are those who believe in the eventual holiness and happiness of all the human race, as revealed to the world in the Gospel of the Lord Jesus Christ.

They are supposed by some to be of a very recent origin ; but it is well known, that there have been Universalists in almost every age, since the word of God was revealed to the children of men.

II. Even in the Old Testament we find very distinct traces of the doctrine of Universalism. The promises of God to Abraham, Isaac, and Jacob ; the prophecies of David, Isaiah, Jeremiah, and several other of the prophets, distinctly foretell the approach of the time, when sin shall be finished, and all the nations of the earth shall be blessed in Christ Jesus our Lord.

“ Jesus Christ not only revealed God in the specific character of a Father, and declared the love of God to the world, even to the evil and to the unthankful, as the cause of his own mission, and laid down other distinguishing *principles* of Universalism ; but he also professed, explicitly, to be the Saviour of the world, — not a part merely ; asserted, that he would actually draw all men unto him ; and maintained, that all who shall be raised from the dead will be equal unto the angels, and be the children of God, being the children of the resurrection. * * * * St. Paul taught a gathering of

all things unto Christ, in the dispensation of the fulness of times, — a universal reconciliation to God, through the blood of the cross ; that God had included all in unbelief, in order to have mercy upon all ; that of him, and through him, and to him, are all things ; that Christ must reign until all things are subdued unto him ; till all be made alive in him, so that, when he shall deliver up the kingdom to the Father, God shall be **ALL IN ALL.**” — (Universalist Expositor, Vol. IV. pp. 185, 186.)

III. We find distinct traces of Universalism in the Christian church immediately after the age of the apostles, especially among the different sects of the Gnostics ; and it is worthy of remark, that a belief in the final salvation of all men was not made a subject either of objection or reproach, for two or three hundred years after the death of the Saviour. There are very few works belonging to this period, that are extant. We find a distinct trace of Universalism in the Sybylline Oracles, that appeared about A. D. 140 or 150. Clement, of Alexandria, the president of the renowned Catechetical School in that city, held the doctrine of Universalism. He was the most learned and illustrious of all the Christian fathers before Origen. Origen, as is well known, was a decided Universalist, and taught and defended this doctrine in almost all his works. He was born A. D. 185. It does not seem, that during his life, any objections were made to him by his contemporaries on account of his believing in the salvation of all mankind. Immediately after Origen's day, we perceive, that many of the fathers maintained the doctrine of Universalism. Marcellus, Bishop of Ancyra, appears to have been a Universalist, and also Titus, Bishop of Bostra, who maintained (A. D. 364), that the torments of hell are remedial, and salutary in their effects upon transgressors. Gregory, Bishop of Nyssa, was a decided Universalist, A. D. 380. He believed, that all punishment would be remedial, and that, in the end, all mankind, and even the Devil himself, will be subdued and purified. One of his favorite proofs

of Universalism, was 1 Cor. 15th chapter. Gregory Nazianzen, or Gregory, Bishop of Nazianzus, was probably a Universalist. He was promoted (A. D. 378) to the Archbishopric of Constantinople. Next come the Origenists, a sect who were distinguished by that appellation. They were the warm admirers of Origen, and doubtless believed in the final happiness of all men ; but their early opponents, who pursued them with much zeal, did not object to their faith *in this particular*, although they sought every means to make them odious. It was not until many years afterwards, that Universalism was considered a matter of objection and reproach. The famous Jerome, in the early part of his life, was a Universalist ; but, at a later period, he was led by a theological and personal quarrel, to take sides against this doctrine. Evagrius, a native of Pontus, but a scholar of Basil the Great, and of Gregory Nazianzen, is said by the ancients to have taught, with Didymus, the doctrine of Universal salvation. Diodorus, Bishop of Tarsus, in Cilicia, was a Universalist (A. D. 378). "The wicked," he says, "are to suffer, not eternal torment, (for that would render their immortality of no avail,) but a punishment proportioned in length to the amount of their guilt ; after which they are to enjoy a happiness without end." Theodore, Bishop of Mopsuestia (A. D. 392), renowned as one of the ablest theologians and critics of his time, was a Universalist, as is asserted by the ancients. About the same time flourished Fabius Manus Victorinus, who was converted to Christianity about A. D. 350 ; he also was a Universalist. He maintained, that "Christ will regenerate all things ; through him all things will be purged, and return into eternal life. And when the Son shall deliver up the kingdom to the Father, all things will be God ; that is," he adds, "all things will still exist, but God will exist in them, and they will be full of him." Universalism spread wide in the church about this period.

Among the Gnostics it was extensively received, and

the Manichæans, a very powerful sect, held that sentiment. Till the year 390, or rather 394, the doctrine of Universalism was never impeached in the Christian world, either by orthodox or heretic. Among the heretics (that is, such as were so regarded for other reasons) we find broad traces of it from the beginning. Of the orthodox Fathers, notwithstanding some of them seem to leave the matter in doubt, yet from the year 140 or 150 onward, they show us many evidences, that the sentiment prevailed. That doctrine prevailed most in the eastern church, and in those places near the Holy Land, where the influence of the teachings of Christ and his apostles may be supposed to have been the most strongly felt. In the western or Latin church, there were indeed instances of persons who defended it; but the influence of the pagan philosophy was here more powerfully felt.

In the year 394 a quarrel broke out in the East, between the Origenists, and their opponents, in which some of the latter attacked, for the first time, the particular tenet of the ultimate salvation of *the Devil*, but did not at first object to the final salvation of all men; and, in 399, some of the councils, that were convened against the Origenists, condemned expressly the doctrine of the salvation of the Devil and his angels, though they passed by the kindred belief of the salvation of all mankind, without a censure. Soon, however, the doctrine of the final salvation of all men was condemned, but still it continued to prevail; and it finally became necessary, in the Fifth General Council, which was opened at Constantinople, May 4th, 553, to pass a formal condemnation and anathema. At the close of this anathema the council decreed, — “Whoever says or thinks that the torments of the demons and of impious men are temporal, so that they will, at length, come to an end, or whoever holds a restoration either of the demons, or of the impious, let him be anathema.” Thus we see, that for at least four hundred years after the beginning of the Christian era, the doctrine of Universalism was scarcely objected to in the church.

For further information on this subject, I refer the reader to that very valuable work, now rarely to be found in the market, "The Ancient History of Universalism," by Rev. Hosea Ballou 2d, and also to his abridged history in the "Universalist Expositor," (Vol. IV. pp. 184-209,) to which I confess myself much indebted.

IV. The doctrine of Universalism being thus condemned and put down by the highest ecclesiastical authority, it continued to meet with less and less favor. The church, too, was fast sinking into ignorance and vice; and soon almost every feature of primitive Christianity was obliterated and lost. Of course, but slight traces of it can be seen, until the light of the glorious REFORMATION broke upon the world.

No sooner did men begin again to think for themselves, and to throw off the shackles of ecclesiastical despotism, than we discover anew indications of the doctrine of Universalism. It was embraced by the Anabaptists of Germany, who were cruelly persecuted on account of their faith; and who were condemned, in the famous Augustin Confession, among other things, for believing in the eventual restoration of all men to holiness and happiness. When the Reformation took its rise in England, Universalism came up with it, and it was defended with great zeal by the Anabaptists in that kingdom; so much so, that it was judged necessary, in forming the XLII Articles of the English Church, to introduce a special condemnation of Universalism, which may be found in the 42d Article. These articles afterwards were reduced to XXXIX, and the condemnation of Universalism was omitted. In 1648 parliament passed a statute, denouncing the punishment of *death* upon those who denied the doctrine of a future judgment; or if they held to the *final* salvation of *all men*, they should be seized and imprisoned until they gave sufficient sureties, that they would teach said doctrine no more. Still there were not wanting those who defended this doctrine, even under so great peril, among

whom we may name Gerard Winstanley, William Everard, William Earbury, Richard Coppin, and others. About this time, the work entitled, "Eternal Hell Torments Overthrown," was written and published by Samuel Richardson. Soon after this, Jeremy White, who had been a chaplain to Cromwell, published a book in defence of Universalism, entitled, "The Restoration of all Things." Shortly after, and not far from 1700, several eminent men came out against the doctrine of eternal torments, among whom we may name Dr. Henry More, Archbishop Tillotson, Dr. Thomas Burnet, and William Whiston. Dr. Burnet wrote decidedly in favor of Universalism, in a work entitled, "De Statu Mortuorum." Sir Isaac Newton inclined to the same doctrine. Dr. George Cheyne and the Chevalier Ramsay, both distinguished men, came out in favor of that sentiment. Paul Siegvolk, a learned German, published a work in defence of the same point, as did also John William Petersen. Many others, very learned men, in Germany, embraced this doctrine. It spread also in Holland, Switzerland, Ireland, and Scotland. In the latter country, Neil Douglass and James Purves distinguished themselves as the defenders and preachers of the doctrine. To return to England, we may name, as eminent Universalists, Dr. David Hartley, who wrote the "Observations on Man," Bishop Thomas Newton, Sir George Stonehouse, John Henderson, James Brown, D. D., Rev. R. Barbauld, and his accomplished lady, Mrs. Anna Letitia Barbauld, the authoress, and Rev. John Brown. Among the English Unitarians we may mention Rev. Theophilus Lindsey, Rev. Joseph Priestley, L. L. D., Rev. John Simpson, and Rev. Messrs. Kenrick, Wright, Estlin, Belsham, Carpenter, Aspland, Grundy, Scott, Fox, Harris, and many others.

James Relly began to preach Universalism in the city of London about 1750, and gathered a congregation of believers there. The celebrated JOHN MURRAY was converted under Mr. Relly's labors, having

formerly been a Methodist. In 1770, Mr. Murray came to America, and was soon called on to preach the doctrine of a world's salvation. He labored abundantly in the good cause, as did also Elhanan Winchester, a convert from the Baptists. The Universalists of the United States are under great obligations to these two men; and should always respect and venerate their memories. There are now in the United States nearly five hundred preachers of Universalism, and the number of believers, and societies, and churches, is continually increasing.

V. It will be seen, from what has been said, that the views of those persons, who suppose that Universalism was not known until quite recently, are erroneous. It is no new doctrine. It had its advocates in the earliest ages of the church, and, with the exception of the dark ages, it has had them ever since. Universalism can claim great antiquity. It has also been embraced and defended by some of the most learned and pious men the world hath ever seen.

It is also worthy of remark, that the Christian Fathers defended Universalism as the doctrine of the sacred Scriptures. Clemens of Alexandria, the renowned Origen, Gregory, of Nyssa, and others, quoted much the same texts to prove that sentiment, that are now quoted for that purpose by Universalists of the present age. They used the words *eternal* and *everlasting*, not to signify endless duration when applied to punishment, but they used them in a limited sense. It was not until nearly four hundred years after the death of Christ, that Universalism was regarded as worthy of condemnation, and it was not formally condemned by any general council, until the meeting of the Fifth General Council, in 553. The four previous General Councils had not condemned it, although it had been believed, and eloquently defended, by some of the most eminent fathers in the church. How much more time would have elapsed before the condemnation, had it not been for the quarrel that broke out in the church in regard to

the Origenists, we know not. They were objected to, at first, in respect to *other points*, and not for many years, on the ground of their being Universalists, although some of their most eminent men, like the distinguished Father from whom they took their name, had held that sentiment, and defended it with much zeal.

Let it be observed, also, that Universalism was not put down, by reason, by argument, by appeals to the word of God, but it was crushed by the arm of power. It was the arm of usurped power that crucified the Son of God ; it was the arm of usurped power that persecuted the infant church ; and it was the arm of usurped power that condemned and crushed Universalism, in 553. During the dark ages, when the Pope held undisturbed dominion, and the whole Christian world trembled at his nod, — when the light of science almost expired, and wickedness of every description stalked abroad at noonday, then little was known of Universalism ; while the contrary doctrine of endless misery flourished abundantly, and furnished ground for the contending ecclesiastics to anathematize, first, each other, and then the world, and proclaim the sentence of eternal banishment from immortal blessedness. But we have shown, that no sooner was the arm of usurped power broken, than Universalism once more appeared. It rose gently, but irresistibly, winning admirers among the greatest and best of men, and pouring peace, consolation, and joy into every heart. Not so with the doctrine of endless misery. From 553, the nearer we approach to the days of the Saviour, the less we find of that doctrine ; and it was not fully established until the Fifth General Council. During the dark ages, very few persons, if any, doubted the truth of that sentiment. It was one of the strong pillars that upheld priestcraft, papal corruption, and ecclesiastical oppression. But no sooner did the light of Reformation shine, than this doctrine was disputed, — it was soon declared to be unscriptural, dishonorable to God, injurious to man ; and from that time to the present it has been losing *more and more its power* over the human mind.

We refer those, who wish to see a fuller account of Universalism from the time of the Reformation to the year 1830, to the "Modern History of Universalism," by the author of this work.

CHAPTER II.

WHAT DO UNIVERSALISTS BELIEVE ?

I. THE sentiment by which Universalists are distinguished, is this : *that at last every individual of the human race shall become holy and happy.* This does not comprise the whole of their faith ; but merely that feature of it, which is peculiar to them, and by which they are distinguished from the rest of the world.

II. Universalists are not infidels. It is sometimes very indiscreetly said, that Universalism is but a species of infidelity ; that Universalists are not Christians, and cannot be so considered. We shall have no lengthened argument on this point ; but we desire one question settled, touching this matter. If the doctrine of Jesus concerning the resurrection of the dead is not true, how is the doctrine of Universalism to be established ? It evidently cannot be. If the doctrine of Jesus concerning a future life fails, what becomes of Universalism ? It is gone like a dream. Why, then, should Universalism be called infidelity ? If it cannot rest unless it rest on Christianity, is it not a very singular kind of infidelity ? It is just such *infidelity* as Jesus taught, when he said, the dead shall become as the angels of God in heaven, neither shall they die any more, but shall be the children of God, being the children of the resurrection. It is such infidelity as Paul cherished, when he said, " God will have all men to be saved," — " the dead shall be raised incorruptible, and we shall be changed," " God shall be all in all ;" such

is the infidelity of Universalism. It is the infidelity the angels were infected with, when they came down and sung, "Glory to God in the highest; peace on earth, and good will to men." It is just such infidelity as distinguished the patriarch Abraham, when he trusted in God's promise, that all the nations of the earth should be blessed in his seed, Christ. Finally, it is the same infidelity that made the apostles so obnoxious wherever they preached; and caused the people to say, "those who have turned the world upside down, are come hither also."

III. An attempt has been recently made to distinguish Universalists only by a disbelief in future punishment. Such an attempt is unjustifiable. They agree in the great doctrine of *the final holiness and happiness of all men*; and they leave every man to form his own opinion in regard to the times and seasons when this great event shall transpire.

There has been some discussion, within a few years past, on the appellation *Universalist*. The question seems to have been, whether this word ought to be applied to all who believe in the eventual restoration of all mankind, or only to a particular class of them. On this subject we have never had but one opinion, and that opinion we have frequently expressed, viz. *that all persons, who truly believe in the eventual salvation of all mankind by the grace of the Lord Jesus Christ, are Universalists*. This is the rule laid down in the "Modern History of Universalism." For instance, Richard Coppin and Jeremy White, who both flourished in the time of Cromwell, are put down in that work as Universalists, although they differed much in opinion on minor points, the latter being a Trinitarian and a believer in future punishment, the former discarding that doctrine. So also Archbishop Tillotson and Dr. T. Burnet are put down as Universalists, who were both believers in future punishment. The same may be said of the Chevalier Ramsay and many others. The rule which we prescribed to ourselves in the compilation of

that work, we still adhere to, and always shall. *All persons are Universalists who truly believe in the salvation of all mankind through the grace of the Lord Jesus Christ.*

It makes no difference what are the individual's views concerning punishment, if he holds the doctrine above described. There are some Universalists who hold to punishment after death ; nevertheless, we are glad to hail them as Universalists. They agree with us in our views of the great consummation, — all punishment, in their view, is disciplinary ; and they denounce punishment, either in this world or the next, having any other object, as cruel and unjust. Certain persons have endeavoured to give a very narrow signification to the word Universalist, as signifying only those who do not hold to punishment beyond the grave ; but they have repeatedly been told, by Universalists of both classes, that such a restricted sense of the word could not be admitted.

We wish it distinctly understood, that Universalists admit of no distinction in the denomination, on account of difference of opinion on the subject of punishment. They are all *one*, — they all go for *one* thing ; and may God to all eternity preserve them one. Amen.

IV. Although Universalists do not believe in the authority of man-made creeds, it became necessary, in the year 1803, for them to make a public declaration of their sentiments. The Supreme Court of New Hampshire had decreed, that Congregationalists and Universalists, in law, were one and the same denomination ; and that Universalists were therefore liable to be taxed to the support of Congregational parishes. To meet this extraordinary state of things, the General Convention of Universalists, in session at Strafford, Vt., in 1802, appointed a committee to report a form of faith, to show, that Universalists differed widely from Congregationalists in their religious views. This committee, consisting of Z. Streeter, G. Richards, H. Ballou, W. Ferriss, and Z. Lathe, reported at the ses-

sion in Winchester, N. H., the following year. On this committee were persons who believed in future punishment, and those who did not ; but a majority, we think, of the former. They endeavoured to frame their articles of faith in such a way, as that both classes of Universalists might cordially unite in them. The articles were drawn by the venerated Ferriss, himself a believer in future punishment, and were in the following words :

PROFESSION OF BELIEF.

“1. We believe, that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

“2. We believe there is one God, whose nature is love ; revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

“3. We believe, that holiness and true happiness are inseparably connected ; and that believers ought to maintain order, and practise good works, for these things are good and profitable unto men.”

This Profession of Belief the Convention has never altered ; and we believe it is considered unexceptionable by Universalists in general.

Such then, in brief, are the sentiments of Universalists. But, lest some of our readers should object to the brevity of the above Profession, we shall introduce in this place a form of faith, designed to express the general sentiments of Universalists, drawn up several years since, by Rev. Dolphus Skinner, of Utica, N. Y., and first published in connexion with his “ Letters to Aikin & Lansing,” Utica, N. Y., 1833.

BIBLE CREED.

ARTICLE 1. *Concerning God and Christ.* We believe that the Lord our God is ONE Lord, — that we all have ONE FATHER ; ONE God hath created us, —

and hath made of one blood *all nations of men*, to dwell on all the face of the earth ; — that though there be that are called gods, whether in heaven or in earth, (as there are gods many and lords many,) yet to us there is but ONE GOD, THE FATHER, of whom are all things, and we in him ; and *one Lord Jesus Christ*, by whom are all things, and we by him, (for God hath made him both Lord and Christ,) for there is *one God* and *one mediator between God and men*, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. Deut. vi. 4 ; Mark xii. 29 ; Mal. ii. 10 ; Acts ii. 36, and xvii. 26 ; 1 Cor. viii. 5, 6 ; 1 Tim. ii. 5, 6.

ARTICLE 2. *Concerning the character of God.* We believe the Lord our God is the Almighty, and of great power, — that his understanding (or wisdom) is infinite, — that he is love itself, — good unto all, and his tender mercies over all his works, — that he loveth all the things that are, and abhorreth nothing that his hands have made, for he never would have created any thing to have hated it, — that he is a *just* God and a *Saviour*, — *who will have all men* to be *saved* and come to the knowledge of the truth, and *who worketh all things* after the counsel of his *own will*, — that in him *mercy* and *truth* are met together, *righteousness* and *peace* have embraced each other. Gen. xvii. 1 ; Ps. cxlvii. 5, and lxxxv. 10, and cxlv. 9 ; Isa. xlv. 21 ; 1 Tim. ii. 4 ; Eph. i. 11 ; 1 John iv. 8, 16.

ARTICLE 3. *Concerning the mission and mediation of Christ.* We believe God sent his Son to be the *Saviour of the world*, — that to this end, (as he loved both his Son and the world,) he gave *all things* into his hand, even power over *all flesh*, that he might give eternal life to as many as the Father hath given him, and that all that the Father gave him shall so come to him as not to be cast out, — that, as he tasted death for every man, and is a propitiation for the sins of the whole world, he shall see of the travail of his soul and be satisfied, — that as *in Adam all die*, even so *in Christ shall*

all be made alive, — that, having brought life and immortality to light by the Gospel, he shall continue to reign until death, the last enemy, is destroyed, and all things are subdued unto him ; till every knee shall bow and every tongue confess him Lord, to the glory of God the Father, — and, that then he will deliver up the reconciled kingdom to the Father, that God may be all in all. 1 John ii. 2, and iv. 14 ; John iii. 35 ; vi. 37 ; xvii. 2 ; Heb. ii. 9 ; Isa. liii. 11 ; 1 Cor. xv. 22, 24–28 ; 2 Tim. i. 10 ; Phil. ii. 10, 11.

ARTICLE 4. *Concerning the motive to obedience, &c.* We believe it is our duty to love God, because he first loved us, — that, if God so loved us, we ought also to love one another, — that the goodness of God leadeth to repentance, — that the grace of God, that bringeth salvation to all men, hath appeared, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, and that those who believe in God ought to be careful to maintain good works ; for these things are good and *profitable unto MEN*. 1 John iv. 11, 19 ; Rom. ii. 4 ; Titus ii. 11, 12, and iii. 8.

ARTICLE 5. *Concerning the reward of obedience.* We believe, that great peace have they who love God's law, and nothing shall offend them, — they are like trees planted by the rivers of water, that bring forth their fruit in season ; their leaf, also, shall not wither ; and, whatsoever they do shall prosper, — that wisdom's ways are ways of pleasantness, and all her paths are peace, — that she is a tree of life to them that lay hold of her, and happy is every one that retaineth her, — that Christ's yoke is easy and his burden is light, and all who come to him find rest to their souls, — that we which have believed do enter into rest, — that, though God is the Saviour of all men, he is especially so of the believer, — and, that whoso looketh into the perfect law of liberty, and continueth therein, and is not a forgetful hearer, but a *doer of the work, this man shall be blessed in his deed*. Ps. i. 3, and cxix. 166 ; Prov.

iii. 17, 18 ; Matt. xi. 28-30 ; Heb. iii. 3 ; 1 Tim. iv. 10 ; James i. 25.

ARTICLE 6. *Concerning punishment for disobedience.* We believe the way of the transgressor is hard, — that the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt, for there is no peace, saith our God, to the wicked, — that he that doeth wrong, shall receive for the wrong which he hath done, and there is no respect of persons, — that God will render to every man according to his deeds, — tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. Prov. xiii. 15 ; Isa. lvii. 20, 21 ; Matt. xvi. 27 ; Rom. ii. 6, 9 ; Col. iii. 25.

ARTICLE 7. *Concerning the limitation and remedial design of punishment.* We believe the Lord will not cast off forever ; but, though he cause grief, yet will he have compassion according to the multitude of his mercies, — that he will not contend forever, nor be always wroth, lest the spirit should fail before him, and the souls he has made, — that, although he may apparently forsake his children for a small moment, yet with great mercies will he gather them, — in a little wrath, he may hide his face from them for a small moment, but with everlasting kindness will he have mercy on them, and heal them, and lead them also, and restore comforts unto them, — that whom he loveth he chasteneth, (and he loveth and chasteneth all,) for their profit, that they may be partakers of his holiness, and be enabled afterwards to say, “before I was afflicted I went astray, but now have I kept thy word.” Lam. iii. 31, 32 ; Isa. liv. 7, 8, and lvii. 16-18 ; Heb. xii. 7-11 ; Psalm lxxxix. 30-35, and cxix. 67.

ARTICLE 8. *Concerning the Scriptures, the doctrines they teach, and the duties they enjoin.* We believe, that all Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, and instruction in righteousness, — that the prophecy ~~came~~ not in old time by the will of man ; but holy men

of God spake as they were moved by the Holy Spirit, —that God hath spoken of the restitution of all things by the mouth of all his holy prophets since the world began, —that the word, gone out of his mouth in righteousness, shall not return void, but shall accomplish that which he pleases, insomuch, that every knee shall bow, and every tongue shall swear, saying, In the Lord have I righteousness and strength. From the Scriptures, (which we take as the rule and guide of our faith and practice,) we are taught, that the whole duty of man is, to fear God and keep his commandments ; to deal justly, love mercy, and walk humbly with God ; to do good to all men as we have opportunity ; and that pure religion and undefiled before God and the Father, is this ; to visit the fatherless and widows in their affliction, and keep ourselves uncorrupted from the world. 2 Tim. iii. 16 ; 2 Peter i. 21 ; Acts iii. 21 ; Isa. xlv. 23, 24 ; lv. 11 ; Micah vi. 8 ; Eccl. xii. 13 ; Gal. vi. 10 ; James i. 27.

We presume, that Universalists, in general, will agree to the doctrines here specified. They are all evidently drawn from the oracles of God ; and the references, made at the end of each article, fully sustain the positions advanced in each.

But still, we desire that it should be remembered, that the distinguishing feature of their faith, is THE EVENTUAL HOLINESS AND HAPPINESS OF ALL MEN. God hath willed the salvation of all men ; and hath sent his Son to accomplish the transcendently great and glorious work. He hath made a full revelation of himself, and of the mission of his Son, and of his purpose to save all mankind, in his divine word, the true sense of which Universalists implicitly follow. The glory of God, and of his Son Jesus Christ, as manifested in the final holiness and happiness of all men, is the central sun of Universalism. This, with them, is the all-absorbing topic ; the crowning excellence of revealed religion ; the richest glory of God ; the highest

honor of Christ ; the fullest joy of the saints ; the sweetest answer to prayer ; the strongest motive to praise ; the most potent charm of Christian faith ; a fountain of consolation in life ; a holy triumph in death ; the joy of angels, and of the spirits of just men made perfect. Such is the doctrine of the ULTIMATE SALVATION OF ALL THE HUMAN RACE.

CHAPTER III.

WHAT EVIDENCES DO UNIVERSALISTS ADDUCE FROM THE SCRIPTURES IN SUPPORT OF THEIR BELIEF IN THE EVENTUAL HOLINESS AND HAPPINESS OF ALL MEN ?

WE arrange the Scriptural evidences of Universalism, under the following heads :

GOD THE CREATOR OF MEN.

1. God is the Creator of all men. " He hath made of one blood, all nations of men, to dwell on all the face of the earth." Acts xvii. 26. He would not have created intelligent beings, had he known they were to be forever miserable. To suppose that God would bring beings into existence who he knew would be infinite losers by that existence, is to charge him with the utmost malignity. The existence itself would not be a blessing, but a curse ; the greatness of which cannot be described. A poor soul, sentenced to endless damnation, might well cry, in the touching language of Young ;

" Father of Mercies, why from silent earth,
Didst Thou awake, and curse me into birth ?
Tear me from quiet, ravish me from night,
And make a thankless present of thy light ;
Push into being a reverse of Thee,
And animate a clod with misery ? "

As God is infinite in knowledge, and as he sees the end from the beginning, he must have known before the creation, the result of the existence he was about

to confer, and whether, upon the whole, it would be a blessing ; and, as he was not under any necessity to create man, being also infinitely benevolent, he could not have conferred an existence that he knew would end in the worst possible consequences to his creatures.

GOD THE FATHER OF MEN.

2. God is the Father of all men. "Have we not *all* one Father? Hath not one God created us?" Mal. ii. 10. A kind Father will not punish his children but for their good. God is evidently called the Father of all men in the Scriptures, and this is not an unmeaning name ; he has the disposition and principles of a Father. He loves with a Father's love ; he watches with a Father's care ; he reproveth with a Father's tenderness ; he punishes with a Father's design. God is the Father of all men ; and, therefore, he cannot make mankind endlessly miserable.

GOD THE LORD, OR OWNER OF MEN.

3. All men, of right, belong to God. "Behold, all souls are mine," saith the Lord "As the soul of the father, so also the soul of the son is mine." Ezek. xviii.
4. God will not give up what belongeth to him, to the dominion of sin and Satan forever. All men are God's by creation ; he made them all. They are his by preservation ; he sustains them all. They were his at first, and they always have remained in his care. "The earth is the Lord's, and the fulness thereof ; the world, and they that dwell therein." That God, who says to men, "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel," can never abandon *his own* creatures. He will ever exercise a gracious care over them, as will be more fully seen in the following reasons.

ALL MEN COMMITTED TO CHRIST'S CARE.

God hath given all things to Christ, as the moral

Ruler of the world. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalms ii. 8. "The Father loveth the Son, and hath given all things into his hand." John iii. 35. "All things," here, means all intelligent *beings*. So say the best commentators.

5. God gave all beings to Christ *that he might save them*. "Thou hast given him power over all flesh, *that he should give eternal life to as many as thou hast given him.*" John xvii. 2. This plainly evinces, that it was God's design, in giving Christ dominion over all flesh, that they should all enjoy eternal life.

6. It is *certain* that Christ will save all that the Father hath given him. "All that the Father giveth me, *shall come to me*, and him that cometh to me *I will in nowise cast out.*" John vi. 37. These three propositions are irrefragable evidence of the final happiness of all men. 1st. God hath given all things to Christ. 2d. All that God hath given him shall come to him; and, 3d. him that cometh he will in nowise cast out. All are given; all shall come; and none shall be cast out. What is the unavoidable conclusion?

THE WILL OF GOD.

7. It is **THE WILL** of God that all men shall be saved. "Who will have all men to be saved, and come unto the knowledge of the truth." 1 Tim. ii. 4. By "all men," in this passage, is undoubtedly to be understood all the human race. Salvation comes through the belief of the truth. God wills that all men should come to the knowledge of the truth, and be saved thereby.

8. God inspires the hearts of the good to pray for the salvation of all men, and say, as Jesus said, "*Thy will be done.*" Matt. vi. 10. Adam Clarke says, "Because he wills the salvation of all men, therefore he wills that all men should be prayed for;" as in

1 Tim. ii. 1. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men." Would God inspire the hearts of his saints to pray for the salvation of all mankind, if he knew they would not all be saved?

9. Jesus came to do the will of God. "My meat is to do the will of him that sent me, and to finish his work." John iv. 34. "Lo, I come to do thy will, O God." Heb. x. 9. The will of God is, that *all men* shall be saved. This is his will, by way of distinction and preëminence. Jesus came to do this will. He came as the Saviour, as the Saviour of all men. He came as the good Shepherd, to seek and save that which was lost. He came to save all men, not only those who lived on the earth while he was here, but all who lived before, and all who have since lived, and all who shall live. Jesus gave himself a ransom for all; he tasted death for every man; and unto him, at last, every knee shall bow, and every tongue shall confess him Lord, to the glory of God the Father. Such is the way in which Jesus does the will of God.

10. The will of God cannot be resisted. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Dan. iv. 35. Who can resist a being of Almighty power? What God wills to take place, must take place. He wills the salvation of all men because it is right. A God of purity cannot desire endless sin and rebellion. If he wills the salvation of all men, he wills all the means by which it shall be accomplished; it must therefore take place.

11. God has no other will besides the will to save all men. "He is in one mind, and who can turn him." Job. xxiii. 13.

THE NATURE OF GOD.

12. God is love, and love worketh no ill. "God is love." 1 John iv. 8. "Love worketh no ill." Rom.

xiii. 10. This is a very forcible argument. God's nature is the very essence of benevolence, and benevolence cannot be the origin of endless evil. If love worketh no ill, God can work no ill; and, therefore, God cannot be the author of endless evil.

13. God loves all mankind. "For God so loved the world that he gave his only begotten Son." John iii. 16; and, as Jesus died for all men, so God loves all men. This argument adds great force to the last.

14. God loves even his enemies. For he requires men to love their enemies, which he could not do if he hated his. (Matt. v. 44.) And Jesus declared, "for he is kind unto the unthankful and to the evil." Luke vi. 35. This is but an amplification of the preceding argument. If God loves his enemies, he certainly loves all men; for no one doubts that he loves his friends. And can God cause those to be endlessly miserable whom he loves?

THE WISDOM OF GOD.

15. God is *wise*; and it cannot be a dictate of wisdom to create beings, and then make their existence a curse by entailing endless suffering to it. God foresaw all the consequences of our creation when he made us. He knew fully what the result would be to each individual. Is it possible, that infinite goodness could breathe life into unoffending dust, when it was clearly foreseen that endless evil would ensue? It was not possible. God must have created *only to bless*. "*Love worketh no ill.*"

16. The wisdom of God is "full of mercy," and "without partiality." James iii. 17. "Full of mercy," says Adam Clarke, i. e. "ready to pass by a transgression, and to grant forgiveness to those who offend; and PERFORMING EVERY POSSIBLE ACT OF KINDNESS." Surely, a God of infinite power and skill, who "performs every possible act of kindness," will save his fallen creatures from their sins. "Without partiality," i. e. without making a difference. God

is no respecter of persons. He is kind to all men ; and he will perform every " possible act of kindness " to all men.

THE PLEASURE OF GOD.

17. The *pleasure* of God is in favor of the salvation of all men ; and, therefore, neither death, sin, nor pain, can be the *ultimate* object of God in reference to man. " As I live, saith the Lord God, I have no pleasure in the death of the wicked." Ezek. xxxiii. 11. Death, and sin, and pain, may exist for a time ; but if God have no pleasure in them of themselves, they are not the end at which he aims, but the means by which he accomplishes that end. The end in which God rests as his *pleasure, design*, or purpose, must be essentially benevolent, because he is essentially a benevolent God. Neither death, nor sin, nor pain, can be his *ultimate* plan or pleasure ; they are the means by which his holy and righteous designs are carried into effect.

18. God created all men expressly for *his pleasure*, and, therefore, not for ultimate death. " Thou hast created all things, and for thy ^{*}pleasure they are and were created." Rev. iv. 11. Adam Clarke has a fine remark on this passage. He says, " He made all things for his pleasure ; and through the same motive he preserves. Hence, it is most evident, that he hateth nothing that he has made ; and could have made no intelligent creature with the design to make it eternally miserable. It is strange, that a contrary supposition has ever entered into the heart of man ; and it is high time that the benevolent nature of the Supreme God, should be fully vindicated from aspersions of this kind."

19. The pleasure of God shall prosper in the hand of Christ. " The pleasure of the Lord shall prosper in his hand." Isaiah liii. 10. Clarke says, on Isaiah liii. 10, that the pleasure of God is, " to have all men saved, and brought to the knowledge of the truth." Compare this with the 20th section.

20. God's pleasure shall surely be accomplished. "So shall my word be that goeth forth out of my mouth ; it shall not return unto me void ; but it *shall* accomplish that *which I please*, and it shall prosper in the thing whereto I sent it." Isaiah lv. 11. "*I will do all my pleasure.*" xlv. 10. Does not this passage show that God's PLEASURE shall certainly be accomplished ? His word shall not return unto him void : it shall accomplish *what he please*, and prosper in the object which he sent it to accomplish. God has no pleasure in the death or suffering of the sinner. That was not the object of creation. God created men for his pleasure, and his pleasure shall certainly be accomplished.

THE PURPOSE OF GOD.

21. God hath *purposed* the salvation of all men. "Having made known unto us the mystery of his will, according to his good pleasure, *which he hath purposed in himself*, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. i. 9, 10. It is evident from this passage, that God hath purposed to gather together all things in Christ. God's purpose agrees with his *will* or *pleasure*. He wills to have all men saved ; he has no pleasure in the death of the wicked ; and accordingly he hath *purposed* to gather together in one, all things, in Christ, both which are in heaven, and which are on earth. This is God's *purpose* ; this is what he hath *purposed in himself*. And this is not the gathering together of those things only which are *in Christ*, but the gathering together of *all things* in him. "Unto him shall the gathering of the people be." Gen. xlix. 10. And Jesus confirms this : "And I, if I be lifted up from the earth, will draw all men unto me." John xii. 32. Thus we see all things are to be gathered into Christ. They are all to have his spirit, and partake of his new creation ; for "if any man be in Christ, he is a new

creature : old things are passed away : behold all things are become new." 2 Cor. v. 17. By the phrase "all things," as Archbishop Newcome says, is meant, "all persons, all intelligent beings. See the neuter for the masculine, John vi. 37, 39." See more on this subject under the 78th section.

22. The purpose of God cannot fail : it must certainly be accomplished. "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass ; and as I have purposed, so shall it stand." Isaiah xiv. 24. "For the Lord of hosts hath purposed, and who shall disannul it ? and his hand is stretched out, and who shall turn it back ?" 27. "I have purposed it, *I will also do it.*" xlv. 11. Now, whatever God *purposes* must take place. God can have no second thoughts ; he cannot see reason to change his own plans. He has the power to work all things according to his purpose ; hence, Paul speaks of "the *purpose* of him who worketh all things according to the counsel [i. e. the previous consultations or deliberations] of his own will." Eph. i. 11. What, then, shall hinder the accomplishment of this purpose ? Has God designed a work which he cannot do ? Has he formed a plan which he cannot execute ? No ; the concurrent testimony of the sacred writers is, that whatever God has purposed, **SHALL BE DONE**. So let it be, O Lord.

THE PROMISES OF GOD.

23. God promised to Abraham, his servant, that he would bless all mankind, in his seed. "In thee shall all the families of the earth be blessed." Gen. xii. 3. "In thy seed shall all the nations of the earth be blessed." xxii. 18. All the *nations* of the earth, all the *families* of the earth, according to this promise, are to be blessed in the seed of Abraham. The language is absolute : it is without any condition. "*All* the nations of the earth *shall be blessed.*" And who is this "seed of Abraham," in whom all the *nations* and

families of the earth shall be blessed? I agree with Dr. Adam Clarke on this matter. He says, in his note on Gen. xii. 3, "In thy posterity, in the Messiah, who shall spring from thee, shall all families of the earth be blessed; for as he shall take on him human nature, from the posterity of Abraham, he shall taste death for every man; his gospel shall be preached throughout the world, and innumerable blessings be derived on *all mankind*, through his death and intercession."

24. God made the same promise to Isaac. "I will perform the oath which I swore unto Abraham thy father, and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Gen. xxvi. 3, 4. This passage is precisely of the same import with those quoted under section 23. It refers to precisely the same subject, and asserts the same facts. We repeat it here, because God saw fit to repeat the same promise to Isaac which he had made to his father Abraham; and it forms a distinct argument of itself.

25. The same promise was repeated to Jacob, the grandson of Abraham. "And in thee, and in thy seed, shall all the families of the earth be blessed." Gen. xxviii. 14. The apostle Paul (and higher authority we do not wish) fully settles the question in regard to who is meant by the "seed of Abraham." He says, "Now to Abraham and his seed, were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, WHICH IS CHRIST." Gal. iii. 16. Christ, then, is the seed of Abraham; and in him ALL the *nations* and *families* of the earth shall be blessed.

26. Peter, the apostle, understood this promise as referring to the salvation of men from sin, by Jesus Christ. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, *and in thy seed shall all the kindreds*

of the earth be blessed. Unto you first, God, having raised up his son Jesus; sent him to bless you, in turning away every one of you from his iniquities." Acts iii. 25, 26. Here we have a third term,—*kindreds*. All *nations* of the earth, all *families* of the earth, and all *kindreds* of the earth, must certainly signify all mankind. The import of this absolute, unconditional promise is, they shall all be blessed in Christ Jesus.

27. The apostle Paul repeats this promise, and calls it **THE GOSPEL**. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, *in thee shall all nations be blessed.*" Gal. iii. 8. This is a further confirmation, that the blessing promised men in the seed of Abraham, is a spiritual, gospel blessing.

28. There is no threatening of any kind whatsoever in the Scriptures, no law, no penalty, no punishment denounced, which when rightly understood does not harmonize with this promise, for the law is not against the promises of God. "Is the law, then, against the promises of God? God forbid." Gal. iii. 21. The law mentioned in this verse was undoubtedly the law given to Moses on Mount Sinai. God was specially careful to frame that law in such a manner, that not a single sentence or particle of it should contradict the promises made by him to Abraham. What those promises were, we have seen. It is equally true, that not a single threatening of punishment for sin, or for unbelief, not a denunciation of hell-fire, or condemnation of any kind for sin, is opposed to the promises of God. Now as those promises most explicitly assert, the final blessing of all the nations, kindreds, and families of the earth with salvation from sin in Jesus Christ, so no portion of God's law, no threatening of punishment, should be so construed, interpreted, or explained, as to contradict this; and as the doctrine of endless condemnation for sin does explicitly contradict those promises, that doctrine we may be sure is not revealed in any portion of God's word.

THE OATH OF GOD.

29. God hath confirmed his promise by *an oath*. See Gen. xxii. 16—18. Heb. vi. 13. But the most striking passage, perhaps, is this,—“I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say,* in the Lord have I righteousness and strength.” Isaiah xlv. 23, 24. I think the words of Adam Clarke on the oath of God, are worthy of the deepest consideration. On the words of God, “he sware *by himself*,” Clarke remarks, “He pledged his eternal power and Godhead for the fulfilment of the promise; there was no being superior to himself, to whom he could make appeal, or by whom he could be bound; therefore he appeals to and pledges his immutable truth and godhead.” Com. on Heb. vi. 13. And again, the same commentator remarks, “The *promise* pledged his faithfulness and justice; the *oath* all the infinite perfections of his godhead; for he sware by himself: There is a good saying in Beracoth, on Exodus xxxii. 13. *Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self*. What is the meaning of *by thine own self*? Rab Eleazar answered, thus said Moses to the holy blessed God, Lord of all the world, If thou hadst sworn to them by the heavens and the earth, then I should have said, as the heavens and the earth shall pass away, so may thy oath pass away. But now thou* hast sworn unto them by thy great Name, which liveth and which endureth forever, and forever, and ever; therefore thy oath shall endure forever and forever and ever.” Com. on Heb. vi. 18.

THE POWER OF GOD.

30. God is almighty; nothing can resist his will;

* I have here omitted the word *one*, supplied by the translators, as it evidently annihilates the whole sense of the passage, which is clear and beautiful without it.

nothing can defeat his purpose ; nothing can prevent the fulfilment of his promise. " What he had promised he was *able* also to perform." Rom. iv. 21. If God were not almighty, then the world might not be saved ; but he is almighty ; " none can stay his hand, or say unto him, what doest thou ? " and therefore, in God's own time (and that is the best time), and by his own means, the whole world shall be saved.

THE DEATH OF CHRIST.

31. Because God not only *wills* the salvation of all men ; not only hath *purposed* to save them all ; not only hath *promised* it ; not only hath confirmed that promise by an OATH ; but also hath provided *the means*, in the death of Christ, for the salvation of all men. Jesus died *for all*. " He gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 6. " But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor ; that he, by the grace of God, *should taste death for every man*." Heb. ii. 9. " And he is the propitiation for our sins ; and not for ours only, but also for the *sins of the whole world*." 1 John ii. 2. Here are three expressions : 1st, " ALL ; " 2d, " EVERY MAN ; " 3d, " THE WHOLE WORLD. " It seems as though the sacred writers took the utmost care to guard against being misunderstood in this important particular. Some would have us believe (see Prof. Stuart's Com. on Heb. ii. 9,) that these expressions are to be understood only in a general sense, in opposition to the contracted opinions of the Jews, who confined the blessings of God to their own nation only ; and that the words are intended to declare, that Jesus died for Gentiles as well as Jews. We cannot so restrict the sense. Look at the connexion in which these passages are found, and it will be seen that the terms used, apply to all men, in the widest sense of these terms. Paul instructs Timothy to pray for all men ; not for Jews and Gentiles in the general sense, but for kings,

and all in authority ; for this is good and acceptable in the sight of God, who will have *all men* to be saved. So John says, "if *any man* sin, we have an Advocate with the Father." 1 Epis. John i. 1. Is not the language here designed to apply to all men ? Who can dispute it ?

32. The labor of Christ will be efficacious for all for whom he died. "He shall see of the travail of his soul, and shall be satisfied." Isaiah liii. 11. "And I, if I be lifted up from the earth, will draw all men unto me." John xii. 32. If the Redeemer died for all men, can he be *satisfied* with the salvation of a part only ? Can he look back upon his work and say, *it is well done* ? Will he not rather draw all men unto him, by the power of his truth, and make them holy and happy forever ? Are we not authorized to expect such a result, from the fact, that he gave himself a ransom for all ? and if they are all *drawn* unto him, will they not all be saved ?

33. When Jesus was born, the angel said to the fearful shepherds, "Behold, I bring you good tidings of great joy, which *shall be to all people*." Luke ii. 10. The tidings of the Redeemer's birth, were certainly good tidings to all people. They should all hear these tidings, and to all they should be good tidings. But how can this be, if a part of the human race are never to be benefited by the Redeemer's sacrifice ?

34. The people who heard Jesus preach, said, "we have heard him ourselves, and we know that this is indeed the Christ, *the Saviour of the world*." John iv. 42. Jesus cannot be the Saviour of the world, if the world will never be saved. What Jesus taught the Samaritans, that induced them to regard him as the Saviour of the world, may be infered, 1st. from his conversation with the woman at the well of Jacob, (John iv.) and 2d, from the exclamation of the Samaritans, in the 42d verse. He evidently did not preach to them the doctrine of endless misery ; for would they have con-

cluded from the fact of his preaching that doctrine, that he was **THE SAVIOUR OF THE WORLD?** ”

35. John, the beloved disciple of Christ, said, “ We have seen, and do testify, that the Father sent the Son *to be the Saviour of the world.* ” 1 John iv. 14. This is the same character that the Samaritans judged the Lord to possess, from his personal instructions. John iv. 42. John says, “ We have seen ; ” i. e. he knew it from his acquaintance with his Master. *And do testify.* We cannot hide this truth ; we will proclaim to men, that Jesus is the Saviour of the world.

THE TESTIMONY OF THE PROPHETS.

36. All the holy prophets have spoken of the restitution of all things. “ And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. ” Acts iii. 20, 21. This is an important passage of Scripture. “ And he shall send Jesus Christ, which before was preached unto you, [but who hath been crucified, and hath ascended unto heaven, and] whom the heaven must receive [or contain,] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. ” This “ restitution of all things ” is to take place, when Jesus comes down from the heavens, in the sense in which he had ascended into heaven. He had ascended into heaven bodily ; the heavens would contain him until the times of the restitution ; and then he would bodily visit the earth again. Now when shall he visit the earth again bodily ? Answer, at the resurrection of the dead. See Acts i. 10, 11, and 1 Thess. iv. 16. We conclude from this, that the restitution of all things is to take place at the resurrection of the dead. The learned Parkhurst gives this view of the subject, and quotes Stockius at large as agreeing with him. See his

Lex. on the word *αποκαταστασις*. We do not understand, that the restitution shall not *begin* until that time, but that it shall then be completed, and filled up, so that it may be said, *all things are restored*. This is begun in part in this life ; but it will be completed and finished at the resurrection. What is this restitution ? It is the putting of things back into their original condition. See A. Clarke, on the passage. Man was originally created in God's image ; but the divine image has been obscured by sin ; and men now bear the image of the earthly. But at the resurrection, when Christ shall appear, the restitution of all things shall take place, and then mankind will be restored to the image of God again ; for St. Paul says, that at the resurrection mankind shall be changed from the *earthly* to the *heavenly image*, 1 Cor. xv. 49. 'This heavenly image which we have lost, we obtain back again at the resurrection of the dead ; and to this the Saviour's language agrees, for he saith, that in the resurrection men shall be *as the angels of God in heaven* ; i. e. they shall bear the heavenly image ; Matt. xxii. 30 ; that they can die no more, and "shall be the children of God ; being the children of the resurrection." Luke xx. 36. 'This God hath spoken by all his holy prophets since the world began ; not fully and clearly as he hath revealed it in the gospel ; but he hath spoken by the prophets of the recovery of all things from the dominion of sin, and their reconciliation to God, and the gaining again of the heavenly image. The reader is referred to a long and excellent passage in A. Clarke's Com. on Acts iii. 21, which he closes by saying, "as therefore, the subject here referred to is that, of which all the prophets from the beginning have spoken, (and the grand subject of all their declarations was Christ and his works among men,) therefore the words are to be applied to this, and no other meaning. Jesus Christ comes to raise up man from a state of ruin, and restore to him the image of God, as he possessed it at the beginning."

37. Moses, one of the earliest prophets, foretold the destruction of all evil, when he represented sin under the figure of a serpent, whose *head* the seed of the woman was to bruise. "I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy *head*, and thou shalt bruise his heel." Gen. iii. 15. The seed of the woman was Christ. See Luke iii. 23—38, in which place the evangelist traces through seventy-five generations, the descent of Christ from Eve. Dr. Lightfoot says, Works, IV. 185, "that all the prophets from Adam, and upward, had their eye upon the promise in that garden, and spake of salvation and delivery by Christ, by his breaking the head, and destroying the kingdom, of the devil." The serpent is a personification of evil, in this place. A wound upon the *head* of a serpent is fatal. The natural inference is, Christ will totally destroy evil. See Heb. ii. 14. 1 John iii. 8.

38. David said, "all the ends of the world shall remember, and turn unto the Lord ; and all the kindreds of the nations shall worship before him." Psalms xxii. 27. This agrees precisely with the promise of God to Abraham, that all the nations, families, and kindreds of the earth shall be blessed in Christ Jesus.

39. David also said, "all kings shall fall down before him (Christ), all nations shall serve him, — * * * * * men shall be blessed in him, all nations shall call him blessed." Psalms lxxii. 11, 17. This is of the same import with section 38.

40. David also said, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Psalms lxxxvi. 9. This must certainly include *all the nations of the earth* ; God made them all, from Adam to the latest born.

41. David also said, not less than twenty-six times, in that part of his meditations embraced in the 136th Psalm, "his mercy endureth forever." What kind of a mercy is the mercy of God, which is to endure forever ? It is a universal mercy. See the next section.

42. He also declared, that that mercy which is to endure forever, is over all the works of God. "*The Lord is good to all, and his tender mercies are over all his works.*" Psalms cxlv. 9. God is the same, yesterday, to-day, and forever.

43. He also said, "*all thy works* shall praise thee, O Lord, and thy saints shall bless thee." Psalms cxlv. 10. Can *all* God's works praise him, if a part are consigned to eternal fire?

44. He also said, "*The Lord is gracious, and full of compassion, slow to anger, and of great mercy.*" Psalms cxlv. 8. Can endless misery be ordained by such a God as this?

45. He also said; "*The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger forever.*" Psalms ciii. 8, 9. This could not possibly be true, if God purposed to make any of his creatures forever miserable. If we allow that torment shall be endless, can we say, that "God will not always chide," nor "keep his anger forever?"

46. Isaiah represented, that there was no sin which might not be pardoned. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. i. 18. The evident intent of this language is, that there was no sin so deep-dyed in the soul, that it could not be washed away. What is here said of Israel, is true of every individual.

47. It is said, that "*all nations* shall flow unto the mountain of the Lord's house," — a figurative representation of the covenant of the Gospel. Isa. ii. 2.

48. In this mountain, the Lord of Hosts hath made for *all people* a feast of fat things. "And in this mountain, shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well-refined." Isa. xxv. 6. By "*mountain,*" here, is meant the *covenant* of the Gospel; the place of the

establishment of the ark is made a metaphor, to signify the Gospel. Adam Clarke says, this feast is "salvation by Jesus Christ." Com. on the place. This salvation is prepared for all people; it is sufficient to supply the wants of all.

49. "God will destroy, in this mountain, the face of the covering cast over all people, and the veil, that is spread over all nations," Isa. xxv. 7. This salvation is not uselessly prepared. Unbelief shall be done away. The darkness of the nations shall be removed. The covering cast over all nations shall be destroyed; they will then all see the truth.

50. "God will swallow up death in victory." Isa. xxv. 8. This is to take place at the resurrection of the dead, for Paul quotes these words, and applies them to the resurrection of the dead, in 1 Cor. xv. 54.

51. "The Lord God will wipe away tears from off all faces" Isa. xxv. 8. The work of the Gospel will not be fully done, until tears shall be wiped away from all faces. Sorrow shall cease. Paul applies the subject to the resurrection of the dead.

52. Isaiah said, "the glory of the Lord shall be revealed, and *all flesh* shall see it together." Isa. xl. 5. This is the declaration of Jehovah, for the prophet adds, "the mouth of the Lord hath spoken it." If the Lord hath declared, that all flesh shall see his glory together, surely it must be done.

53. Isaiah represents the Gospel as being completely successful in accomplishing the purpose for which it was sent into the world; — that, as the rain and snow come down from heaven, and return not thither, but water the earth, and cause it to bring forth and bud, so shall the word of God be, — it shall not return void, but it shall accomplish the divine pleasure, and prosper in the thing for which God sent it. Isa. lv. 10, 11. Thus all who allow that God sent the Gospel to benefit all mankind, must here see, that that beneficent object will surely be accomplished. If any reject the Gospel,

and are lost forever, can it be said in truth, that God's word does not return unto him void ?

54. Isaiah, speaking in the name of Jehovah, said, of Christ, "I will also give thee for a light to the Gentiles, that thou mayest be my salvation *unto the end of the earth.*" Isa. xlix. 6. In this verse, the prophet affirms, that the blessings of the Gospel should not be confined to the Jews. "I will also give thee for a light to the Gentiles ;" for what purpose ? Answer ; "that thou mayest be my salvation unto the end of the earth." This expression is intended to signify the greatest possible extension of the blessings of the Gospel. Is this consistent with the supposed fact, that countless millions of the human race shall never hear of the blessings of the Gospel ?

55. Isaiah represented Jehovah as saying, "I will not contend forever, neither will I be always wroth ; for the spirit should fail before me, and the souls which I have made." Isa. lvii. 16. Is this declaration consistent with the doctrine of endless misery ? According to that doctrine, will not God contend forever ? will he not be always wroth ?

56. Jehovah saith, by Jeremiah, concerning the covenant he made with the house of Israel, "I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord ; for they shall all know me, from the least of them unto the greatest of them, saith the Lord ; for I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi. 33, 34. The spirit of this passage is universal grace. What God here saith he will do for the Jews, he will also do for the Gentiles. The former is a pledge of the latter. [See, for additional argument on this subject, section 88.]

57. Jeremiah bore testimony against the supposition, that God would inflict any punishment on his creatures which is not for their good. "THE LORD WILL

NOT CAST OFF FOREVER. But, though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men." Lamen. iii. 31 - 33. O, what a precious declaration is this ! Though God cause grief, yet he will have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men. This is the principle of the divine government. God does not afflict for the purpose of afflicting, but for the good of the sufferer. How, then, can endless torment be inflicted ?

58. Daniel said, of the reign of Christ, "there was given him dominion, and glory and a kingdom, that all people, nations, and languages, should serve him ; his dominion is an everlasting dominion, and his kingdom, that which shall not be destroyed." Dan. vii. 14. If all people, nations, and languages serve the Saviour, will they be endlessly miserable ? Will they not be endlessly happy ? This passage should be applied, undoubtedly, to all for whom the Saviour died. Jesus seems to have referred to the declaration of the prophet, in what he said after his resurrection, Matt. xxviii. 18.

59. Hosea said, "I will ransom them from the power of the grave ; I will redeem them from death. O death, I will be thy plagues ; O grave (or *Hell, sheol*), I will be thy destruction." Hosea xiii. 14. Let the light of inspiration guide us. St. Paul applies these words to the resurrection of the dead, at the last day, 1 Cor. xv. 54, 55. At the resurrection of the dead, then, God will destroy *sheol*, *HELL*. He does not raise his creatures from the dead in order to punish them forever in *sheol*, for *sheol* shall then be destroyed.

60. Micah said, of Jehovah, "He retaineth not his anger forever, because he delighteth in mercy." Micah vii. 18. A most precious assurance ! altogether at variance with the doctrine of endless misery.

THE TESTIMONY OF JESUS.

61. Jesus, when on earth, preached in such a manner, that the people "wondered at the gracious words which proceeded out of his mouth." Luke iv. 22. This could not have happened, had he threatened the people with endless misery. He preached salvation to sinful, guilty man ; he preached the love of God to the whole world ; and declared, that God sent not his Son into the world to condemn the world, but, that the world, through him, might be saved. Well might the people wonder at his "gracious words."

62. Jesus inculcated the strongest confidence in God ; and reasoned in the most tender and judicious manner with the people, to dissuade them from taking *anxious* thought for the future. Read Matt. vi. 25-34. This is one of the most striking passages in the whole New Testament. The object of the Saviour was, to encourage, in the hearts of those whom he addressed, the most implicit confidence in God, for all future blessings. God is good ; he is kind, even to the unthankful and to the evil ; therefore said the Saviour, "take no anxious thought." Be not afraid ; God will do thee good. He has already proved his beneficence to thee. He takes care of the lower orders of beings ; why shouldst thou doubt ? He clothes the flowers of the field with beauty ; why shouldst thou despair ? Take not anxious, painful thought for the future. Sufficient unto the present is the evil thereof. Such is the spirit of the passage, which is perfectly consistent with the doctrine of Universalism, but utterly inconsistent with the doctrine of endless misery.

63. Jesus warned the people against *the doctrine* of the Pharisees, who are well known to have believed in endless punishment. Matt. xvi. 6 ; compare verse 12. There is no doubt, that the doctrines of the Pharisees were of a *partial* nature. Jesus was impartial in his teachings. He was the friend of publicans and sinners, and for this, the Pharisees hated him. This was the

great point on which he differed from the Pharisees. Their doctrine peculiarly was a doctrine of cruelty, wrath, and partiality ; his was a doctrine of love, compassion, and universal grace. No person, who will make the comparison fairly, can avoid coming to this result. Beware of the leaven of the Pharisees.

64. Jesus taught, that men in the future world will be like the angels of God in heaven, — holy, spotless, and pure. “In the resurrection, they neither marry, nor are given in marriage ; but are as the angels of God in heaven.” Matt. xxii. 30 ; Luke xx. 35, 36. In what sense shall they be as the angels of God in heaven ? Let the passage in Luke xx. answer this question. “Neither can they die any more, *for they are equal unto the angels*, and are the children of God, being the children of the resurrection.” Here are two points, in which they will be equal to the angels, viz. 1st. they will be immortal ; and, 2nd. they will be children of God, bearing a moral likeness to him. This will be the state of all who shall be raised from the dead.

65. Jesus reprov'd the Pharisees for *shutting up the kingdom of heaven*. “Woe unto you, Scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men ; for ye neither go in yourselves, neither suffer ye them that are entering to go in.” Matt. xxiii. 13. These Pharisees were never charged with having shut up the kingdom of *hell* ; that, they appear to have kept open. But they shut up the kingdom of heaven. Jesus desired to have all men enjoy his kingdom ; and we are assured, that, at last, all shall know the Lord, from the least unto the greatest. They will then all have entered the gospel kingdom.

THE TESTIMONY OF PETER.

66. Peter saw, in the vision of the vessel like a sheet knit at the four corners, that all men came down from heaven ; that they are all encircled in the kind-care of God, while here on earth ; and, that “*all will*

be drawn up again into heaven." Acts x. 10-15 ; xi. 5-10.

THE TESTIMONY OF PAUL.

67. Paul represented the free gift of life as extending equally with sin. "As, by the offence of one, judgment came upon all men to condemnation ; even so by the righteousness of one, the free gift came upon all men unto justification of life." Rom. v. 18. This is a very important passage. It teaches us, that the free gift of eternal life shall extend equally with sin. On the one hand we are told, judgment came upon *all men* by sin ; on the other we find, that "the free gift came upon *all men* unto justification of life." This free gift is eternal life, see Rom. vi. 23. But, for a further view of the argument of the apostle in this place, see section 68.

68. Paul also says, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The same *many* that were made sinners, Paul declares "shall be made righteous." This certainly asserts the salvation of all sinners. Parkhurst, in his Greek Lexicon, says, "*Oi πολλοι*, the many, i. e. the multitude, or whole bulk of mankind, Rom. v. 15, 19, in which texts *oi πολλοι* are plainly equivalent to *παντας ανθρωπους*, *all men*, verses 12, 18." The learned Dr. Macknight is to the same purport. "For as *oi πολλοι*, the *many*, in the first part of the verse, does not mean some of mankind only, but all mankind, from first to last, who, without exception, are *constituted sinners*, so the *many* in the latter part of the verse, who are said to be constituted righteous, through the obedience of Christ, must mean **ALL MANKIND**, from the beginning to the end of the world, *without exception*." See his commentary on the place. The evident sense of the passage is this : For as *the many*, that is, the whole bulk of mankind were made sinners, so shall *the many*, that is, the whole, the whole bulk of mankind, be made right-

teous. What can be plainer than this fact ? We agree with the authors of the Improved Version, who say, " Nothing can be more obvious than this, that it is the apostle's intention to represent all mankind, without exception, as deriving greater benefit from the mission of Christ, than they suffered injury from the fall of Adam. The universality of the apostle's expression is very remarkable. The same " many " who were made sinners by the disobedience of one, are made righteous by the obedience of the other. If *all men* are condemned by the offence of one, the same *all* are justified by the righteousness of the other. These universal terms, so frequently repeated, and so variously diversified, cannot be reconciled to the limitation of the blessings of the Gospel, to the elect alone, or to a part only of the human race." — Note on Rom. v. 19.

69. Grace shall abound more than sin, and reign more potently, so that at last all shall end in everlasting life. " Where sin abounded, grace did *much more* abound ; that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord:" Rom. v. 20, 21. What a blessed assurance ! Grace shall conquer sin ? In every heart where sin has reigned, grace shall set up its empire. Grace shall reign triumphantly and successfully. We see not yet all this done ; but it shall be done at last.

70. Paul teaches, that the same creature which was made subject to vanity, " shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." Rom. viii. 21. It is worthy of remark, that it is the same " creature," or *creation*, which was made subject to vanity, that is to be delivered. Rev. Thomas White, in his sermons preached at Welbeck Chapel, translates the passage thus : " For THE CREATION was made subject to vanity, not willingly, but by reason of him who subjected it ; in hope that THE CREATION ITSELF also shall be delivered from the bondage of corruption, into the glorious liberty of

the sons of God." (Horne's Intro. II. 540.) Dr. Macknight decides, that *creature*, in the passage, signifies, "every human creature," "all mankind." Let us read the passage with such a rendering, as it undoubtedly gives it its just sense. For *every human creature* was made subject to vanity, not willingly, but by reason of him who had subjected the same in hope; because *every human creature* shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.

71. Paul teaches the eventual salvation of both Jews and Gentiles. "Blindness in part is happened to Israel, until the *fulness of the Gentiles* be come in;" and so "ALL ISRAEL SHALL BE SAVED." Rom. xi. 25, 26. The terms, Jews and Gentiles, comprehend *all mankind*. Paul asserts the ultimate salvation of both Jews and Gentiles, that is, of all men. What serious man can pretend, that by *the fulness* of the Gentiles he meant only a portion of them, and by *all Israel*, he meant only a small part of Israel? Was it such a view, that led Paul to exclaim, at the conclusion of his luminous argument on this subject, "O the depth of the riches both of the wisdom and knowledge of God?" If God sought to save the whole, and succeeded in saving only a fraction, was the depth of his wisdom so surpassingly great? And remark what he says at the conclusion of the 11th chapter. "For of him (God) and through him, and to him are *all things*," τὰ πάντα, the universe; as Dr. Whitby says, "For of him (as the donor) and through him (as the director and providential orderer) and to him (as the end) be all things." The argument is complete.

72. Paul teaches, that whether living or dying we are the Lord's. "For none of us liveth to himself, and no man dieth to himself. For whether we live we live unto the Lord; and whether we die we die unto the Lord; whether we live, therefore, or die, we are the Lord's." Rom. xiv. 7, 8. Does Paul here mean to include all mankind? Does he here mean to assert,

that all, without exception, are the Lord's ? We can come to no other conclusion. He adds, " For to this end Christ both died, and rose, and revived, *that he might be Lord both of the dead and living,*" verse 9. The terms " dead and living," evidently signify all the human race. Of course, all the human race are Christ's for ever.

73. Paul saith, " As in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. " If any man be in Christ Jesus, he is a new creature." 2 Cor. v. 17. Hence, if *all* shall be made alive *in Christ*, they shall *all* be new creatures in the resurrection of the dead. Belsham says, " The apostle's language is so clear and full with respect to the final happiness of those who are thus raised, and that their resurrection to life will be ultimately a blessing, that the generality of Christians have supposed, that he is here treating of the resurrection of the virtuous only. But that is not the fact. He evidently speaks of the restoration of the whole human race. All who die by Adam shall be raised by Christ ; otherwise the apostle's assertion would be untrue. The case then would have been this, as in Adam all die, so in Christ shall a select number, a small proportion, be made alive. But this is not the apostle's doctrine. His expressions are equally universal in each clause. ALL die in Adam. The same ALL, without any exception, without any restriction, shall by Christ be restored to life, and ultimately to holiness and everlasting happiness."

74. Death, the last enemy, shall be destroyed. 1 Cor. xv. 26. If death be the last enemy, and if that shall be destroyed, there will no enemies to the happiness of man remain after the resurrection.

75. Paul, in his account of the resurrection, does not admit of the existence of sin in the immortal state. " So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption ; * * * * * it is raised in glory . * * * * it is raised in power ; * * * * * it is raised a spiritual body." 1 Cor. xv.

42-44. When the apostle cries out triumphantly, "O death! where is thy sting?" he certainly means, that sin was absent, for "the sting of death is sin."

76. Paul saith, "that God was in Christ, reconciling *the world* unto himself, not imputing their trespasses unto them." 2 Cor. v. 19. It is not said, that God was in Christ reconciling himself to the world, for he was never unreconciled to the world; but God was in Christ reconciling *the world* to himself. By "the world" in this place is undoubtedly intended all for whom Christ died. God was engaged in this work; he had appointed the means for its accomplishment; and we believe, under his wise direction, it will be done.

77. Paul saith to the Galatians, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 28, 29. According to what promise? Answer. According to the promise of God to Abraham, that in him, and his seed [Christ], all the nations, kindreds, and families of the earth shall be blessed. In Christ, therefore, none of the distinctions are known of which Paul there speaks. "Ye are all one in Christ Jesus." That point being settled, he adds, "and if ye be Christ's [as he had proved] then are ye Abraham's seed, [that is, not by lineal descent, but spiritually], and heirs according to the promise."

78. He saith, that to Jesus was given "a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philip. ii. 9-11. Professor Stuart, of Andover, says, in his "Letters to Dr. Channing," "Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers, for the universe (*τὸ πᾶν* or *τὰ πάντα*.) What can be meant by things in heaven, that

is, beings in heaven, bowing the knee to Jesus, if spiritual worship be not meant?" So much from Professor Stuart. Now if the universe [that is, all men without exception] are to render spiritual and divine worship to Christ, will they not all be holy and happy?

79. The foregoing reason is confirmed by the fact, that "if we confess with the mouth the Lord Jesus, and believe in the heart that God hath raised him from the dead, we shall be saved." Rom. x. 9.

80. It pleased the Father, by his son Jesus, "to reconcile *all things unto himself*, whether they be things in earth, or things in heaven." Col. i. 19, 20. This is a similar periphrasis to that spoken of by Professor Stuart, [see section 78,] which signifies the universe. The phrase, "all things," as Archbishop Newcome observes, signifies all intelligent beings. It is God's pleasure "to reconcile all things unto himself," — an irrefutable argument in proof of the final holiness and happiness of all men.

81. Paul directed Timothy to pray and *give thanks* for all men, which was agreeable to the will of God to "have all men to be saved," who had appointed a mediator to give himself "a ransom for all." 1 Tim. ii. 1-6. Paul's argument in this place is as follows: I exhort first, that supplication, prayers, intercessions, and giving of thanks be made for all men. None are excluded from the divine favor; all have something to be grateful for; for God is kind and good to ALL. He will have all men to be saved, which is the highest proof of his regard for all men; and to this end he has sent his Son to die for all men, in execution of the divine purpose to bring all to the enjoyment of salvation.

82. God is called "the Saviour of all men." 1 Tim. iv. 10. This title is applied to Jehovah, because he is the source of salvation. He wills the salvation of all; he hath purposed the salvation of all; he hath promised salvation to all; and hath confirmed that promise by an oath. Hence, he is originally the Saviour of all men.

83. The "grace of God bringeth salvation to all men, and teacheth us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Titus ii. 11, 12. Adam Clarke remarks, "It cannot be said, except in a very refined and spiritual sense, that this Gospel had then *appeared* to all men ; but it may be well said, that it bringeth *salvation to all men* ; this is its design ; and it was to *taste death for every man*, that its author came into the world." Again, he adds ; "As the light and heat of the sun are denied to no nation nor individual, so the grace of the Lord Jesus ; this also shines out upon all ; and God designs that all mankind shall be as equally benefited by it, in reference to their souls, as they are in respect to their bodies, by the sun that shines in the firmament of heaven."

84. Christ is to "destroy him that had the power of death, that is, the devil." Heb. ii. 14. Christ will destroy all evil, and banish it entirely from the universe.

85. Paul says, "we which have believed do enter into rest ;" which could not be true, if they believed in the doctrine of endless misery. Heb. iv. 3.

86. "It is impossible for God to lie," who hath sworn to Abraham to bless all the kindreds of the earth, in his seed, which is Christ. Heb. vi. 18. If God could be false to his own promise, then the world might not be saved ; but "*it is impossible for God to lie.*" Therefore, all men, without exception, shall at last be blessed in Christ Jesus.

87. Paul hath repeated the testimony of Jeremiah, concerning God's covenant with the house of Israel ; "*all shall know me, from the least to the greatest.*" Heb. viii. 11. This is a pledge of the previous salvation of the Gentile world. The word of God assures us, that the Gentiles shall be fellow-heirs with the Jews, of the blessings of the Gospel. God says, "all shall know me, from the least to the greatest." All the children of Israel, all the descendants of Abraham ; not those who may happen to be upon the earth at any

particular time, but the whole posterity of the patriarch, without exception. This is similar to what Paul declares, Rom. xi. 26.

88. God never chastens us but "for our profit," causing all chastisement "afterward to yield the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii. 10, 11. How, then, can the doctrine of endless punishment be true? If God's chastisements *afterward* yield the peaceable fruits of righteousness, how can they be endless?

THE TESTIMONY OF JOHN.

89. "The blood of Jesus Christ cleanseth us from ALL sin." 1 John i. 7. There is no sin, that the blood of Christ will not wash away. Though our sins be as scarlet, they shall be white as snow; and, though they be red like crimson, they shall be as wool. Jesus can save the chief of sinners. 1 Tim. i. 15. He has *the will*, no less than the power; therefore, all men will be saved by his grace.

90. "For this purpose the Son of God was manifested, *that he might destroy the works of the devil.*" 1 John iii. 8. Sin is the work of the devil, and will be destroyed; but men are the workmanship of God, and will not be ultimately destroyed. Jesus shall destroy all sin; he came into the world for that special purpose; and, having begun the work, he will not give over, until it is completely accomplished.

91. The record, which God hath given of his Son, is this; "That God hath given to us eternal life; and this life is in his Son." 1 John v. 11. Is this record true? it surely is. Who are called on to believe it? all mankind. If any man believe it not, he makes God a liar, by saying, that God's record is not true. God, then, hath certainly given eternal life to all men in his divine purpose.

92. John, the revelator, said; "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in

them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." Rev. v. 13. Here is another instance of the "common periphrasis" of the Hebrew and New Testament writers for *the universe*. Every creature shall at last pay divine honors to God and the Lamb. "If this be not spiritual worship," saith Prof. Stuart, "I am unable to produce a case, where worship can be called spiritual and divine."

93. The same illustrious writer says ; "Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy ; *for all nations shall come and worship before thee* ; for thy judgments are made manifest." Rev. xv. 4. Does this mean only all those nations who may happen to be upon the earth at a certain time ? or, does it mean "all nations," in the sense of the divine promise to Abraham ? Judge ye.

94. He also says ; "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. xxi. 3. When this is fulfilled, all men will be reconciled to God. The Gospel is designed to make every heart the dwelling-place of the Holy Spirit ; and, when the purpose of the Gospel shall be fully accomplished, God shall reign in the hearts of all men.

95. He furthermore declares, that "*God shall wipe away all tears from their eyes ; and THERE SHALL BE NO MORE DEATH, neither sorrow, nor crying ; neither shall there be any more pain ;* for the former things are passed away." Rev. xxi. 4. Thus, we see the doctrine of eternal weeping, eternal sighing, eternal sorrow, eternal pain, is false ; false as the Bible is true. And, although we read, in the Scriptures, of the *second death*, yet, if we read of *thirty deaths*, it would be no argument against Universalism, since the time is to come, when "*THERE SHALL BE NO MORE DEATH.*"

96. God induces all good people to pray for the salvation of *all* men, which he could not do, if it were opposed to his will ; because, " if we ask any thing according to his will, he heareth us," 1 John v. 14 ; and because "*the desire of the righteous shall be granted.*" Prov. x. 24.

97. Peter said ; " Believing ye rejoice with joy unspeakable and FULL OF GLORY." Can it be possible that they believed in the doctrine of endless sin and misery ? Would this have made them rejoice with unspeakable joy ? Not unless they were demons in human form.

98. All the *threatenings* of the word of God, when properly understood, harmonize with the doctrine of Universalism ; the punishments spoken of being limited punishments only, and no threatening or law extending sin, or its consequences, beyond the resurrection.

99. Universalism is the only hypothesis in which the perfections of God can harmonize, — since, if men are lost forever by God's decree or permission, it impeaches his *goodness* ; if, by his neglect or want of foreknowledge, it impeaches his *wisdom* ; or, if sin be too mighty for him, and rebels too stubborn for him to subdue, it impeaches his *power*.

100. Lastly ; "*All things shall be subdued unto Christ, — Christ shall be subject unto him that put all things under him, that GOD MAY BE ALL IN ALL.*" 1 Cor. xv. 28.

CHAPTER IV.

PASSAGES FROM THE OLD TESTAMENT EXPLAINED, WHICH ARE ADDUCED TO DISPROVE THE SENTIMENTS OF UNIVERSALISTS.

I. THERE are but few passages in the old Testament, which are adduced in proof of the doctrine of endless misery ; and these are not always adduced singly, and written out in full, but are generally given in shreds and patches, with a sort of connexion, arranged by the author who quotes them, to suit himself. In proof and illustration of this, we offer the following extract from Hawes's "Reasons for not embracing the Doctrine of Universal Salvation," page 15. The author professes to lay before his readers a comprehensive view of what the Bible says, in regard to the future punishment of the wicked, meaning, thereby, their *endless* punishment. We quote here what he states in regard to the evidence found in the Old Testament. "To begin with the Old Testament : it is said of the wicked, they are to be 'turned into hell ;' 'their name' is to be 'put out forever ;' 'the portion of their cup' is 'snares, fire, and brimstone, and a horrible tempest ;' they 'shall perish ; consume into smoke ; consume away ;' they 'shall die in their iniquity ;' they 'shall rise to shame and everlasting contempt ;' their 'joy is but for a moment ;' their 'candle shall be put out,' and their 'hopes perish ;' their 'hope is like the giving up of the ghost ;' their 'triumphing is short ;' their end is to be cut off ;' a day which 'burns like an oven, shall burn them up, and leave them neither root nor branch ;' they 'shall suddenly be destroyed, and that without remedy ;' God 'will laugh at their calamity, and mock when their fear cometh ;' he will 'tear them in pieces, and there shall be none to deliver ;' their 'expectations shall perish ;' their 'hope shall be cut off, and their trust be a spider's web.' "

Is *this* the way to show what the Bible teaches? What doctrine may not appear to be proved from the Bible, if a writer may gather up shreds and fragments of Scripture in this manner, and weave them together in any order and form that may suit his own taste? It displays somewhat the taste of the wag, who attempted to prove it the duty of men to commit suicide, by adducing these words; "Judas departed, and went and hanged himself," — "Go, and do thou likewise."

II. We sometimes find Gen. ii. 17, referred to, to prove the doctrine of endless misery; "In the day that thou eatest thereof, thou shalt surely die." Luther Lee states, "The penalty of the divine law is, in itself, *an endless curse*;" (Universalism Examined, p. 242;) and he adduces Gen. ii. 17, in proof. The objection which has been so long urged against Universalists, that the serpent in the garden of Eden preached Universalism to our first parents, when he said, "ye shall not surely die," is founded upon the presumption, that the death threatened in case of disobedience is *endless death*.

But look at the passage. Is it said, thou shalt die endlessly? No. Is it said, thou shalt die in the future state? No. Is it said, thou shalt die *at some future time*? No. But these are the words; "*In the day* thou eatest thereof, thou shalt surely die;" in that very day, — at that very time. There is not the slightest intimation given in the Scriptures, that this death was endless death. Adam Clarke supposed this death to be *physical*, not *eternal*. The phrase, which is rendered "thou shalt surely die," he translates, *a death thou shalt die*, or, *dying thou shalt die*. "Other meanings," he adds, "have been given of this passage, but they are, in general, either fanciful or incorrect." Com. on Gen. ii. 17. Universalists in general suppose this death to be a moral death, a falling from a state of purity to a state of transgression and guilt; but a few, like Clarke, consider it to be natural, or physical death.

III. Gen. vi. 3. "And the Lord said, my spirit shall not always strive with man."

By what rule can the doctrine of endless misery be inferred from this passage? Different views have been taken of its sense. Some suppose that God will not always strive with man, because, after he has striven sufficiently, he will give them over to punishment. Thus, Adam Clarke, "God delights in mercy, and, therefore, a gracious warning is given: even at this time, the earth was ripe for destruction, but God promises them one hundred and twenty years' respite;—if they repented in that interim, well: if not, they should be destroyed by a flood," (Com. on Gen. vi. 3.) not sentenced to endless misery. There are others, who suppose God's spirit will not always strive with man, because it will be rendered unnecessary by the conversion of the creature. It is supposed by some, that it would be impossible for man, a child of dust, to endure always the strivings of his Maker; and, for this reason, he will not always strive with man. So Isaiah seems to speak, in God's behalf. "I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made." Isaiah lvii. 16. Which-ever view of the passage the reader may adopt, we are sure, that no just interpretation will favor the doctrine of endless misery.

IV. Deut. xxxii. 22. "For a fire is kindled in mine anger, and shall burn unto the lowest hell."

This passage is quoted by Parsons Cooke, and J. M. Davis as proof of endless misery. Certainly, the passage has no reference to the future state. See the whole verse and context. "For a fire is kindled in mine anger, and shall burn unto the lowest (*sheol*) hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischief upon them; I will spend my arrows upon them. They shall be burned with *hunger*, and devoured with burning heat, and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of

serpents of the dust. The *sword* without, and terror within, shall destroy both the young man and the virgin ; the suckling, also, with the man of gray hairs." Can this passage be justly applied to the future state ? Will men be burnt with *hunger* in the immortal world ? Will the *teeth of beasts* be upon them there ? and the poison of *serpents* ? Will the *sword* destroy them in that world ? Adam Clarke honestly applies the passage to the temporal destruction of the Jews. He says, the *lowest hell* signifies, "the very deepest destruction ; a total extermination ; so that the *earth*, their land, and its increase, and all their property, should be seized, and the *foundations of their mountains*, their strongest fortresses, should be razed to the ground. All this was fulfilled in a most remarkable manner, in the last destruction of Jerusalem by the Romans, so that of the fortifications of that city, 'not one stone was left upon another.'" Commentary on the place. The learned Lightfoot says, "The destruction of Jerusalem is very frequently expressed in Scripture, as if it were the destruction of the whole world, Deut. xxxii. 22, 'a fire is kindled in mine anger, which shall burn unto the lowest hell,' (the discourse there is about the wrath of God consuming that people ; see verses 20, 21)." So far Lightfoot, Works, XI. p. 303. Dr. Allen, late President of Bowdoin College, in his Lecture on Universal Salvation, grants, that the punishment referred to in this passage, is "cutting off from life, destroying from the earth by some special judgment, and removing to the invisible state of the dead."

V. Job viii. 13, 14. "The hypocrite's hope shall perish : whose hope shall be cut off, and whose trust shall be a spider's web."

It is difficult to believe, that any sensible person would adduce this passage as proof of endless punishment ; yet such is the fact. We find it adduced in Hawes's "Reasons," in J. M. Davis's "Universalism Unmasked," and in Edwards against Chauncy. Does the hypocrite never find, in this life, that *his hope* has perished ? that it has become like a

spider's web ? Look at the context. "He shall lean upon *his house*, but it shall not stand." Thus his hope, his confidence, his support on which he leaned, failed him. "He shall hold it fast, but it shall not endure. He is green before the sun, and his branch shooteth forth *in his garden*." Does this language apply to the immortal existence ? Evidently it does not.

VI. Job. xi. 20. "But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost."

All this frequently happens in the present state of being ; such is the fate of the wicked in all ages ; and yet Edwards, Strong, and Hawes adduce this text in proof of endless punishment. The language in Job xi. 20, is that of Zophar, see xi. 1. At the conclusion of the chapter, in reviewing what Zophar had said, Adam Clarke remarks, "Zophar seems to have had a full conviction of the all-governing providence of God ; and that those who served him with an honest and upright heart would be ever distinguished in the distribution of temporal good. He seems, however, to think, that rewards and punishments were distributed *in this life* ; and does not refer, at least, very evidently, to *the future state*. Probably his information on subjects of divinity did not extend much beyond the grave."

VII. "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish forever," &c. Job xx. 5-7.

Strong and Hawes both adduce this passage as proof of endless punishment ; but what circumstance is here mentioned, that will prove endless misery ? *He shall perish forever*. So far from regarding this expression as proof of endless misery, Dr. A. Clarke, on the contrary, supposes, that it rather shows, that the writer of it did not believe in any future existence whatsoever. His comment is as follows. "'He is dust, and shall return to the dust from which he was taken.' Zophar here hints his disbelief in that doctrine, the resurrection

of the body, which Job had so solemnly asserted in the preceding chapter, or he might have been like some in the present day, who believe that the wicked shall be annihilated, and the bodies of the righteous only be raised from the dead ; but I know of no scripture by which such a doctrine is confirmed." How sadly the advocates of endless misery disagree in regard to their proof texts.

VIII. "The wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath." Job xxi. 30.

This is one of Dr. Strong's proof texts of endless misery ; Dr. Ely also adduces it with much confidence. But is there the least hint given, that this day of destruction and wrath is *after death* ? If this punishment is not to commence until *death*, it is hardly possible, that Job would have said concerning the wicked to whom he referred, "The clods of the valley shall be *sweet* unto him." This would be singular language if Job had believed, that the punishment of the wicked was reserved until his death. Ev. A. C. Thomas remarks, "Korah and his company were reserved until the people had departed 'from the tents of those wicked men,' and then the earth opened and swallowed them up, with all that appertained to them. Numbers xvi. The Sodomites were reserved until Lot had departed from the city, —then they were destroyed, together with all that grew upon the ground. Gen. xix. The antediluvians were reserved until Noah and his family were safe in the ark, —then came the day of destruction, and every living thing died that moved upon the face of the earth, Gen. viii. You thus perceive, that the wicked are reserved to the day of destruction, and of wrath, in the present life." Theological Discussion, p. 96.

IX. "For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" Job xxvii. 8.

This is adduced by Edwards, in his book against Chauncey. The hope of the hypocrite is good for nothing at any time, neither in the hour of prosper-

ity or adversity, of life or of death. Let any one read the remainder of the chapter, particularly verses 13-23, and he will see, that Job did not intend to be understood, that the punishment of the wicked is not in this life. By reading the whole chapter, the subject is made plain.

X. "Is not destruction to the wicked? and a strange punishment to the workers of iniquity?" Job xxxi. 3.

This is adduced as proof of endless misery by Strong, in his book against Huntington. Is it declared, that this *destruction* is in the *future state*? that this *strange punishment* is *beyond the grave*? No, not the slightest hint of that kind is given; and therefore the passage proves nothing in favor of endless misery.

XI. "Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever." Psalms ix. 5.

[Strong and Dr. Ely quote Psalms i. 5, 6, in proof of endless misery; but it is unnecessary to notice passages that are in their true sense so obviously and utterly remote from the subject to which they are applied.]

Psalms ix. 5, is adduced by Strong and Hawes. The evident sense of the passage is, thou hast destroyed the heathen from off the face of the earth; and they shall be remembered no more. A. Clarke says, on this verse, "we know not what this particularly refers to; but it is, most probably, to the Canaanitish nations, which God destroyed from off the face of the earth." *Thou hast put out their name forever*, he understands to signify, that these nations will never again be restored to Canaan.

XII. "The wicked shall be turned into hell, and all the nations that forget God." Psalms ix. 17.

Strong, Hawes, Lee, Cooke, Davis, Ely, Stuart, and a host of others of like faith, agree in applying this passage to the subject of endless punishment. It is evidently regarded as one of the strong proof texts of that doctrine.

But let us be careful Does the passage say, the

wicked shall be turned into hell *in the future world* ? No, it does not. It merely asserts the fact, that the wicked shall be turned into hell ; and it is mere assumption in any writer, without offering proof, to consider *sheol*, in this instance, as signifying a place of endless punishment. It is taking for granted the very point in dispute. Let the believers in endless misery *prove*, if they can, that *sheol* signifies a place of endless punishment.

Dr. Allen, then president of Bowdoin College, published a sermon in reply to Balfour's "First Inquiry ;" but he was constrained to confess, that Psalms ix. 17 could not be justly considered as proving endless misery. He said, "The punishment expressed is cutting off from life, destroying from the earth, by some special judgment, and removing to the invisible state of the dead. The term (*sheol*) does not seem to mean, with certainty, any thing more than the state of the dead in their deep abode." Dr. Allen was not a Universalist ; he was not led by any doctrinal bias to come to the conclusion which he adopted ; indeed, the bias was all the other way ; but the force of truth constrained him to make the above acknowledgment.

Those who wish to see a full explanation of this subject, and its true sense clearly set forth, are referred to an article in the "Universalist Expositor," Vol. IV. pp. 65-68. See also "Ely and Thomas's Discussion," pp. 128, 129 ; and Balfour's "First Inquiry," on the passage.

The passage will bear a general application to all wicked men, although we suppose David originally had reference to the heathen nations with whom he had to contend. *Sheol* is frequently used by the sacred writers, as a figure of darkness, and deep distress of mind, into which sin always plunges the transgressor. In this sense it may be said, all the wicked, and all the nations that forget God, shall be turned into *sheol*. Thus David was turned into hell, when he was a sinner. Hence he said, "the pains of hell gat hold upon me,"

(Psalms cxvi. 3.) which he explained by adding, "I found trouble and sorrow." This is precisely the Universalist's understanding of this matter. When men disobey the commands of God, they find *trouble and sorrow*, — the *pains of hell* get hold upon them, — they are cast into *sheol*. This is a sense which the word very frequently bears in the Old Testament. When David, by timely repentance, was delivered from his trouble and sorrow, he considered himself as having been delivered from *sheol*, hell ; and hence, in one place, he praises God for such a deliverance. "I will praise thee, O Lord my God, and glorify thy name forevermore, for great is thy mercy toward me ; and thou *hast delivered* my soul from the LOWEST HELL." (Psalm lxxxvi. 12, 13.) The Psalmist surely was in this world when he uttered these words ; he had suffered the pains of *sheol* in this world ; he had been delivered from the lowest *sheol* while in this world. He attempted to augment the force of the word *sheol*, — the *lowest sheol*, — which added to the power of the description. He was plunged into the deepest sorrow, the lowest depression ; and that state of mind and heart is what he intended by the "*lowest hell*," from which God in mercy delivered him. A similar use of the word, we find in Jonah ii. 2. "I cried by reason of mine affliction unto the Lord, and he heard me ; out of the belly of (*sheol*) hell cried I, and thou heardest my voice." What did he intend here by the belly of *sheol* ? See the 1st verse. "Then Jonah prayed unto the Lord his God out of the fish's belly." God had cast him into the deep, in the midst of the seas ; and the floods compassed him about, the billows and waves passed over him. He had been swallowed by a great fish, and had been in the belly of the fish three days and three nights. This was the hell, or *sheol*, out of which he cried, and from which God delivered him.

This is all we think it necessary to say, on Psalms ix. 17. Before this passage can be adduced in proof of endless punishment, it must be proved beyond all

dispute, that *sheol*, in this instance, refers to a state of misery beyond the resurrection of the dead.

XIII. "Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup." Psalms xi. 6.

Several of the principal defenders of endless misery quote this, viz. Strong, Davis, Hawes, Ely, and others. But what proof does it afford of the doctrine of endless misery? Is there the least intimation given, that this punishment was to be poured out in the future state? David was justified, by his knowledge of sacred history, in using the above language as descriptive of the punishment of sinners in this life. God had punished sinners in this world, before David was born, in the manner referred to by him. "The Lord *rained* upon Sodom and Gomorrah *brimstone* and *fire* from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Now here is an instance in which the language of the passage before us, was literally fulfilled in this world. Dr. Clarke says of these words, "This is a manifest allusion to the destruction of Sodom and Gomorrah." Com. on Psa. xi. 6. Before we can allow that the above passage refers to a future state of punishment, we must see some proof of it. It seems to us, the evidence is all on the other side.

XIV. "Arise, O Lord, disappoint him, cast him down; deliver my soul from the wicked, which is thy sword; from men which are thy hand, O Lord, from men of the world, which have their portion in this life." Psalms xvii. 13, 14.

Andrew Fuller, President Edwards, J. M. Davis, and many others, adduce this as proof of endless punishment. The argument is this; if men of the world have their portion in this life, there will be no happiness for them after death. But try this argument on the other side. If "men of the world," i. e. wicked men, have their portion in this life, there will be no misery for them after death. Why is not this inference

as good as the other ? The plain question is, what is the portion of the wicked ? Look at the passage under section XIII. " Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest ; *this* shall be the *portion of their cup.*" Well, where do they get this portion ? Ans. " In this life," according to the passage we are now considering. We read in Job, " This is the portion of a wicked man from God, and the heritage appointed unto him by God." xx. 29. Now let any one read the preceding verses, viz. 4-28, and he will see that it is trouble and sorrow *upon the earth*, which is declared to be the *portion* of a wicked man *from God*. Eternal torments in hell is the portion denounced on the wicked by *uninspired men* ; but trouble and sorrow *in this life* " is the portion of a wicked man from God, and the heritage appointed unto him *by God.*" Job himself says of the wicked, " their *portion* is cursed *in the earth.*" xxiv. 18. Isaiah says, " God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold, at evening-tide trouble ; and before the morning he is not. *This is the portion* of them that spoil us, and the lot of them that rob us." xviii. 13, 14. Was not this *portion in this life* ? It was said of Nebuchadnezzar, " Let *his portion* be with the beasts in the grass of the earth." Daniel iv. 15, 23. See also, Matt. xxiv. 51, Luke xii. 46.

The portion of a righteous man is directly of an opposite nature. He trusts in God. " The Lord is the portion of mine inheritance." Psalms xvi. 5, lxxiii. 26, cxix. 57, " I cried unto thee, O, Lord ; I said, thou art my refuge and my *portion* in the land of the living." cxlii. 5. Lamen. iii. 24.

Warburton is clearly of opinion, that this passage (Psa. xvii. 13, 14) has no reference to the future state. See Div. Leg. Book vi. Sec. 3 ; and Dr. A. Clarke gives the passage a similar interpretation in that respect. See his Com. on the place.

XV. "But the wicked shall perish; and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Psalms xxxvii. 20. "The transgressors shall be destroyed together; the end of the wicked shall be cut off." Ver. 38.

Strong and Hawes, with several others, adduce these passages as proof of endless misery. But how weak are such attempts to sustain that cruel and unscriptural doctrine! This is the common language employed by the sacred writers to describe the trouble and vanity of wicked men *in this life*. "When it goeth well with the righteous, the city rejoiceth; and when the wicked *perish* there is shouting." Prov. xi. 10. Shall this be fulfilled in the immortal state? or does it take place in this world? The sinful prodigal *perished* when he left his father's house. Luke xv. 11. The scriptural sense of the word *perish* is to sink, to fail, to be overcome, to be driven away, to be disappointed, to be slain in battle, &c. &c. All these things happen to the wicked in the present life. The word *consume* has the same sense. "I will *consume* them by the sword, and by the famine, and by the pestilence." Jer. xiv. 12. The same may be said of the phrase *destroy*. Thus Moses describes God's overthrow of the Egyptian hosts. "In the greatness of thy excellency thou hast overthrown them that rose up against thee; thou sentest forth thy wrath which *consumed* them as stubble. * * * * * My lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them." Exodus xv. 7-9. This is explained further by ver. 10. "Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters."

How can it be doubted, that all the terms employed in the passage before us, are used by the sacred writers to describe the overthrow and punishment of the wicked in the present life?

We call upon the writers who adduce these passages in support of the doctrine of endless misery, to bring

forward some text like this : "The wicked shall perish *in the immortal state* ; into smoke shall they consume away *in the immortal state* ; the transgressors shall be destroyed *beyond the grave* ; the end of the wicked shall be cut off *in eternity*. They ought at least to adduce one passage which speaks of the punishment of the wicked, in which it is evident the punishment must necessarily be confined to the immortal existence. We ask for *one such* text.

XVI. " Like sheep they are laid in the grave ; death shall feed on them ; and the upright shall have dominion over them in the morning ; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave ; for he shall receive me." Psalms xlix. 14, 15.

This text is adduced by Parsons Cooke to prove endless misery. Is there one word intimated in regard to punishment *after the resurrection of the dead* ? Not a syllable. A careful observer of Old Testament phraseology, will be unwilling to adduce a passage like this in proof of endless punishment. Warburton says, " The literal meaning of this passage is, as appears by the context, that the wicked should be untimely cut off and destroyed, — *in the morning*, that is, by the judgment of the law, which was administered in the morning hours ; but that his [the Psalmist's] life, and the life of the upright, should be preserved and prolonged. Here, once for all, let me desire the objectors to consider, what it is that is ever opposed in the many places of this sort to *life, redemption, &c.* It is not *misery, torments, &c.*, as it must have been, did *life* literally signify eternal life in a future state ; but it is death, which shows it was a life *here on earth*." Divine Legislation, Book vi. Sec. 3.

XVII. " Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Psalms l. 22.

Is there the slightest proof that this refers to the future state of existence ? Not at all ; yet J. M. Davis, Hawes, and many others, adduce the passage as positive proof of endless suffering. Men certainly

forget God in this life ; and both literally and metaphorically, they get torn to pieces *in this life*, when there is none to deliver. The author of the book of Lamentations says, "He hath turned aside my ways, and pulled me in pieces : he hath made me desolate." iii. 11. To be torn in pieces is a metaphor signifying to be crushed, to be put down, to be utterly oppressed.

XVIII. "As smoke is driven away, so drive them away ; as wax melteth before the fire, so let the wicked perish in the presence of God." Psalms lxxviii. 2.

Dr. Strong adduces this text in proof of endless torments. But is there the slightest proof that the punishment here described is to be inflicted *in the immortal existence* ? Are not these metaphors of precisely the same character with those we have noticed in other passages, and shown to be applied to punishments in this life ? What more, then, is it necessary for us to say ? Will the caviller pretend, that because the wicked are to perish *in the presence of God*, therefore their punishment must be in the future state ? If this position be assumed, then we say the objector is ignorant of the scriptural sense of the phrase "presence of the Lord." See the following texts. "Cain went out from the presence of the Lord, and dwelt in the land of Nod." Gen. iv. 16. Was the land of Nod in this world ? God said to Moses, when he was on his way to Canaan, "My presence shall go with thee, and I will give thee rest." Exodus xxxiii. 14, and Moses replied, "If thy presence go not with me, carry us not up hence." Ver. 15. See also, 1 Chron. xvi. 27, 33. Psalms xcv. 2, xcvi. 5, c. 2, cxiv. 7. Jer. iv. 26. Jonah i. 3, 10. The presence of God was in the ark ; it was afterwards in the temple upon Mount Zion ; and, in the same sense, it is in any place where God makes himself known, and reveals his power and glory to the children of men. Acts x. 33.

XIX. PSALM lxxiii.

The whole of the seventy-third Psalm is relied on by a few authors, to prove the doctrine of endless mis-

ery. After having quoted three or four verses from this Psalm, Luther Lee remarks ; " This is their *end*, which the Psalmist learned in the sanctuary of God, and if their *end* is to be cast down into destruction, and to be utterly consumed with terrors, they cannot be saved." Such is Mr. Lee's argument. It proceeds on this false assumption, that, by the *end* of the wicked, is meant their endless destiny in the immortal state. We deny that position. We say, by the end of the wicked, in that place, nothing relating to their eternal destiny was intended. Take one passage in proof of this, out of fifty which we might quote ; " Son of man, thus saith the Lord God unto the land of Israel ; an end, *the end* is come upon the four corners of the land. Now is *the end* come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations." " An *end* is come, the *end* is come ; it watcheth for thee ; BEHOLD, IT IS COME ! " &c. &c. Ezek. vii. 1-15. Now, this was the end of the wicked of which Ezekiel spoke ; and, so far from putting it in the future state, he said, " BEHOLD, IT IS COME ! " Let Mr. Lee, or any other writer, adduce a passage which states, that the end of the wicked is destruction in the immortal state, and then he will do something to his purpose.

XX. " The Lord preserveth all them that love him ; but all the wicked will he destroy." Psalm cxlv. 20.

This text is adduced by Strong, and some others, in proof of endless misery. But what possible proof does it furnish ? Does it say, that God will destroy the wicked *in the future state* ? It says nothing of the kind. Now, that is the very thing to be proved. Is it intimated, that this destruction is endless ? Not at all. Is the least reference made here to the immortal condition of man in any way ? Certainly not. It is useless, then, to adduce the passage as proof of endless misery.

XXI. "I also will laugh at your calamity ; I will mock when your fear cometh ; when your fear cometh as a desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me." Prov. i. 26-29.

This seems to be a prominent text with the believers in endless misery. Edwards, Davis, Strong, Hawes, Lee, and almost every other writer who has defended endless misery, has adduced it for that purpose. Against this array of authority, we bring forward the simplicity of divine truth.

We object to the common interpretation of this passage, — that there is not the least reference in the passage, to the immortal existence ; there is no reference to physical death, no reference to the subsequent resurrection, no reference to eternity. If there be such reference, let it be pointed out. The common understanding is, that this language is to be addressed by Jehovah to the sinner at the day of judgment. But, that this supposition is not correct, see the 20th verse. "Wisdom crieth without, she uttereth her voice in the streets," &c. And then, "Because I [wisdom] have called and ye refused, I have stretched out my hand and no man regarded ; but ye have set at nought all my [wisdom's] counsel, and would none of my [wisdom's] reproof ; I also will laugh at your calamity," &c. Here, we see, it is wisdom personified, that addresses the children of men in this manner. Wisdom says to every man, if you do not attend to my words, and give heed to my counsels, I shall not assist you in the day of your sorrows. You will call upon me then, but I cannot benefit you ; because you have slighted my reproof. The experience of every foolish man proves the truth of Solomon's words. Even if fools prosper, it is but for a moment ; for "the prosperity of fools shall destroy them." ver. 32.

Dr. Adam Clarke honestly confesses, in the same paragraph in which he insists most earnestly upon the

endless damnation of the sinner, that the passage we are considering has no reference to the eternal state of men. "Nor can any thing spoken here be considered as applying, or applicable, to the *eternal* state of the persons in question ; much less to the case of any man convinced of sin, who is crying to God for mercy." Com. on the place.

XXII. "Her feet go down to death ; her steps take hold on hell." Prov. v. 5.

Here we have an instance of the *parallelism* which we so frequently meet with in Hebrew poetry. The same truth is stated in both parts of the verse. "Her feet go down to *death* ; her steps take hold on (*sheol*) *hell*." Here *death* and *sheol*, or *hell*, are used in precisely the same sense. The sense of the passage is, that the society of a *lewd* woman, of whom Solomon was speaking, would bring a man to an early, sudden, or ignominious death. Prof. Stuart's remarks are very reasonable on this point. He says ; "To die, in the *usual manner*, is not a special penalty of wickedness ; and, therefore, the threats of death, directed against particular acts of wickedness, can never be rationally regarded as having reference to any thing but *sudden, premature, and violent* death. That 'the wicked shall not live out half their days,' is an assurance, repeated in many forms, and in a great variety of ways, in the Old Testament scriptures. In this point of view, it is possible, I concede, to interpret *all* the texts which exhibit *sheol* as having a reference merely to the *grave* ; and, therefore, it is possible to interpret such ones as Prov. v. 5 ; ix. 18, and xxiii. 14, as designating a death *violent and premature*, inflicted by the hand of heaven." Exeget. Essays, p. 3.

XXIII. "When a wicked man dieth, his expectation shall perish ; and the hope of unjust men perisheth." Prov. xi. 7.

This is one of the texts frequently adduced in proof of endless misery ; Edwards, Davis, Strong, Hawes, and many others, quote it for that purpose. There is no truth more frequently or more clearly declared in the

word of God, than that the expectations of the wicked shall perish. The hopes of wicked men are principally placed on the present life. They hope for great happiness, for plenty, for long life ; but their wickedness frequently cuts short their existence, and all their expectations flee away at once. The passage has no reference to the future state. Warburton says, on this text ; " It appears by the context, (that is, by the whole tenor of these moral precepts and aphorisms,) that the expectation which should deceive is that of worldly, wicked men to establish themselves in their prosperity." Divine Legation, Book vi. Sec. 3.

XXIV. " The wicked is driven away in his wickedness ; but the righteous hath hope in his death " Prov. xiv. 32.

This passage is almost precisely of the same import with the one we last considered. The wicked is driven away in his wickedness, that is, he finds no stability in iniquity ; he is like the chaff, which the wind driveth away. But does the passage assert, that the wicked are driven into endless punishment ? No ; it asserts nothing of the kind. In order to express the common doctrine which is inferred from this passage, it should read, " the wicked is driven into endless punishment in the future world ; " but as nothing of that kind is *said*, so we presume nothing like it is *meant*. Warburton says, concerning the above passage ; " The righteous hath hope that he shall be delivered from the most imminent dangers. So the Psalmist ; ' upon them that hope in his mercy, to deliver their soul from death, and to keep them alive in famine.' And again ; ' thou hast delivered my soul from death ; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living.' " Divine Legation, Book vi. Sec. 3.

XXV. " For there shall be no reward to the evil man ; the candle of the wicked shall be put out." Prov. xxiv. 20.

As strange as it may seem, yet Strong and Hawes both adduce this passage in proof of endless punishment. *Is there the least reference here to the immortal exis-*

tence? Not at all. Do not the wicked frequently find punishment in this world? Is not their candle frequently put out here? Are they not in darkness here?

XXVI. "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix. 1.

Almost all the defenders of endless misery quote this text. But there are several particulars which ought to be clearly expressed in this text, in order to give it power to support a hereafter, endless punishment, which are not thus expressed. 1. That the destruction here meant is in a future state. Of this, the text says nothing. 2. That one destroyed, in a scripture sense, cannot find help, or deliverance. This is not stated in the text. If it be said, the text says, "without remedy," it may be replied, that this may mean no more, than that the destruction in the case pointed out cannot be prevented; or it may mean, that in the sense in which the destruction takes place, restoration is not to be expected. The house of Israel may be considered as an example of our subject. God was pleased to reprove them often by his prophets, but no people were ever more hardened, or more miserably destroyed. The prophet Hosea says, xiii. 9, "O Israel, thou hast destroyed thyself; but in me is thine help." Thus we see sinners may be destroyed, and yet afterwards find help in the Lord.

XXVII. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii. 14.

And here we inquire, as we have done in many other cases, is the least reference made to the future state of existence? Is it said, "God shall bring every work into judgment" in the future, immortal existence? No such statement is made. The Saviour said, when on earth, "Now is the judgment of this world," John xii. 31; "for judgment I am come *into this world*," ix. 39; "verily he is a God *that judgeth in the earth*," Psalms lviii. 11. In the light which these passages,

and many similar ones that we might quote, shed upon this passage, how can it be maintained, that Solomon was speaking of a judgment in the future state ? See Prov. xi. 31.

XXVIII. "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isaiah xxxiii. 14.

What fire was here referred to ? The preceding words are, "The sinners in *Zion* are afraid ; fearfulness hath surprised the hypocrites." What is more likely, then, than that the fire in *Zion* is referred to ? "The Lord's fire is in *Zion*, and his furnace in Jerusalem." Isaiah xxxi. 9. See also Ezek. xxii. 17 – 22. It is true, the term "everlasting burnings" occurs ; but the term *everlasting* proves not that these burnings are in the future state, for it was the custom of the Hebrew writers to apply the term here rendered *everlasting* to things of a temporal nature, as the possession of Canaan by the Jews (Gen. xvii. 8, xlviii. 4) ; the *hills* (Gen. xlix. 26) ; the Levitical priesthood (Exodus xl. 15, Numbers xxv. 13) ; the statutes of Moses (Lev. xvi. 34) ; the mountains (Hab. iii. 6). "The Lord's fire is in *Zion*." "Who among us," says the prophet, "shall dwell with devouring fire ?" He goes on to answer the question, and show who shall dwell with the devouring fire. "He that walketh righteously, and speaketh uprightly ; he that despiseth the gain of oppressions," &c. Such were to dwell with the "devouring fire ;" that is, not in an *endless hell* in the future state ; but they were to dwell in the midst of the fiery afflictions that God sent upon his rebellious people, and were not to be injured by them. This is implied in the question, "who shall *dwell* with the devouring fire ?" that is, live in the midst of it, and not be destroyed by it. So saith the very learned Dr. Lightfoot. "Who among us shall dwell with the devouring fire ? Who shall dwell with everlasting burnings ?" Yes, in the next verse, he that walketh righteously, and speaketh uprightly, and despiseth the gain of oppressions ; that shaketh his hands from

holding of bribes," &c., such a one shall dwell with the devouring fire, and it shall not touch him ; as the fiery furnace did not touch a hair of the three children. But look at the beginning of verse 14. "The sinners in Zion are afraid ; fearfulness hath surprised the hypocrites ; who shall dwell with the devouring fire ? &c. Not they ; but they shall be destroyed and devoured by that consuming fire ; as those that cast the three children into the furnace were consumed by the fire, though they came not into it." (Works, V. 324, 325.) So we see it was evidently the opinion of Lightfoot, that the devouring fire was the indignation with which God visited his rebellious people in Zion, which should devour the hypocrites and sinners, but in which the righteous should dwell without being harmed.

XXIX. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2.

As it is contended by some, that a general and literal resurrection of all the dead is taught in this passage, it may be useful to examine its phraseology a little. We find, then, to "repent in dust and ashes," to be "bowed down to the dust," to "lick the dust," with similar phraseology, are modes of speaking which express a humble, subjected, and even degraded condition,—see Job xlii. 6 ; Isaiah xlvii. 1 ; Nahum iii. 18 ; Psalm xliv. 25, and cix. 25 ; Isaiah xxv. 12, and xxvi. 5. As a contrast to these expressions, to "arise from the dust," to "awake from the dust," and to "shake a person's self from the dust," are expressions used to signify being raised from a humble, subjected, degraded condition, to honor and happiness. See Isa. lii. 2, xxvi. 19, 1 Sam. ii. 8, Psalms cxiii. 7, 1 Kings xvi. 2.

But the phraseology in this passage is, to "*sleep in the dust of the earth.*" The term *sleep* is often used to express natural death, John xi. 11–14, with many other passages. *It is also used for natural sloth or indolence*, Prov. vi. 9–11 and xxiv. 33, 34. It is also

used to express a state of national and spiritual sloth, stupidity, and death. See Isaiah xxix. 10 ; Rev. iii. 1 ; 1 Tim. v. 8 ; 1 Cor. xv. 34 ; Isaiah li. 17. These texts show, that persons are said to be asleep and dead, when no one thinks natural sleep or death is meant. To awake from this state, is to be brought into its opposite state, a life of natural, moral, or spiritual activity. See Eph. v. 14, 1 Cor. xv. 34, and Rev. xx. 5, 12, 13. It is evident from all the above texts, that such language is not only used in reference to individuals, but also nations. For example, Babylon, Isaiah xlvii. 1, Nah. iii. 18, Isaiah xxv. 12, and xxvi. 5. Also of Jerusalem or of the Jewish nation, Isaiah lii. 2. By comparing 1 Kings xvi. 1 and xiv. 7, the dust seems to mean the common people, or those in a low condition ; and to be exalted out of the dust, is to be raised to office or pre-eminence among them.

But look at Dan. xii. 1, 2, 3, in connexion. “ And *at that time* shall Michael stand up, the great prince, which standeth for the children of thy people ; and there shall be *a time of trouble, such as never was since there was a nation, even to that same time* ; [see Matt. xxiv. 21 ;] *AT THAT TIME* thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Compare verse 7, 10, 11 with Matt. xxiv. 15, and no one, we think, can fail to see, that Jesus applied the language in Dan. xii. 2, to the destruction of the Jewish nation by Titus. Our Saviour thus fixes the reference of Daniel’s language ; and we should be careful not to contradict his testimony.

Adam Clarke was clearly of opinion, that this passage referred to the things of this world ; although he gives it a *spiritual* reference to the general resurrection. But he interprets the context generally as having reference to things of time. It will be recollected, that Dr. Jahn says of this text, that it is uncertain whether it relates to the future state at all, although it *possibly* may.

That deeply learned individual, Grotius, says, that this text is, in its *literal* meaning, a prophecy of the restoration of the Jewish government under the Maccabees ; though he thinks it has a spiritual allusion to the general resurrection. See *Critici Sacri*, in *Dan.* xii.

XXX. " For behold the day cometh that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble ; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." *Mal.* iv. 1.

That the destruction of the Jews is set forth under the figure of *burning*, is too palpably true to need confirmation. *Isaiah* xxxi. 9 ; *Ezek.* xxii. 17 - 22. So evident is it that this passage has no reference to a judgment beyond the grave, that Dr. A. Clarke abandons it entirely as a proof of future misery. His notes on the passage, are the following. "*The day cometh that shall burn as an oven*, — the destruction of Jerusalem by the Romans. *And all the proud*, this is in reference to verse 15, of the preceding chapter. *The day that cometh shall burn them up*, — either by famine, by sword, or by captivity, all these rebels shall be destroyed. *It shall leave them neither root nor branch* ; — a proverbial expression for total destruction, neither man nor child shall escape." *Com. on Mal.* iv. 1. Thus it will be seen, that Clarke applies the passage wholly to the destruction of Jerusalem by the Romans.

CHAPTER V.

PASSAGES FROM THE NEW TESTAMENT EXPLAINED,
WHICH ARE ADDUCED TO DISPROVE THE SENTIMENTS
OF UNIVERSALISTS.

I. " O generation of vipers, who hath warned you to flee from the wrath to come ? " *Matt.* iii. 7.

The parallel passage is *Luke* iii. 7. What is meant here by the " wrath to come " ? Dr. George Campbell

translates the phrase, "the *impending* vengeance," and says it signified the "wrath about to come," which was then very near, and just ready to break forth upon the Jewish nation. By the consent of the best of the commentators, who themselves believed in endless misery, it refers to the destruction which was about to fall on the Jews. Adam Clarke says, the wrath to come was "the desolation about to fall on the Jewish nation, for their wickedness. * * * * * This wrath or curse was coming; they did not prevent it by turning to God, and receiving the Messiah, and therefore the wrath of God came upon them to the uttermost." (Com. on the place.) To the same purport is Lightfoot's exposition (Works, IV. 264); and also that of Bp. Pearce (Com. on the place); that of Dr. Hammond (Par. and Annot. on the place), and of Dr. Gill (Expos. on the place), and many others. It is not necessary for us to occupy much room in proving that this is the true definition of this passage, since the fact is so generally conceded by the commentators who believed in the doctrine of endless misery.

See "Notes and Illus. of Parables," 35, 36, and Paige's "Selections," Sec. II.

II. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." Matt. iii. 12. Luke iii. 17.

This is a continuation of the same subject mentioned in Matt. iii. 7, (which we have already considered,) and also in ver. 10. We offer the remarks of Adam Clarke, as expressing the true view of the passage. *Whose fan is in his hand.* The Romans are here termed God's *fan*, as in ver. 10 they were called his *axe*, and in chap. xxii. 7, they are termed his troops or armies. *His floor.* Does not this mean the land of Judea, which has been long, as it were, the threshing-floor of the Lord. God says he will now, by the winnowing fan, (viz. the Romans,) thoroughly cleanse this floor, — *the wheat*, those who believe in the Lord Jesus, *he will gather into his garner*, either take to

heaven, from the evil to come, or put in a place of safety, as he did the Christians, by sending them to Pella in Cœlosyria, previously to the destruction of Jerusalem. *But he will burn up the chaff*, the disobedient and rebellious Jews, who would not come unto Christ, that they might have life." Com. on the passage. See Paige's "Selections," pp. 29–32, for further authorities.

The phrase "unquenchable fire," has been by some adduced to prove the doctrine of endless misery. The fire mentioned in the passage, is the fire of divine judgment, which God sent upon the land of Judea, and it was called *unquenchable*, not because it would burn forever, but because it could not be extinguished, and would continue until the material on which it fed should be entirely destroyed. So saith Dr. Hammond. "They put fire to the chaff at the wind side, and that keeps on, and never gives over *till it has consumed all the chaff*, and so is a kind of *unquenchable fire*, a fire never quenched till it hath done its work." (Annot. on the place.) In lib. vi. c. 41, of Eusebius's History, there is an account of those who suffered martyrdom for Christianity in Alexandria of Egypt. Two of these martyrs, Cronion and Julian, says Eusebius, were carried on camels through the city, scourged, and finally consumed in "unquenchable fire," *πυρὶ ἀσβίστῳ*. And again, he says, other two, Epimachus and Alexander, after intense suffering from the scourges and scrapers, were also destroyed in "unquenchable fire," *πυρὶ ἀσβίστῳ*. Here the evident sense of "unquenchable fire," is fire that should not be extinguished. If it had been arrested in its course, it would not have been unquenchable; but it raged until it went out of itself, for the want of fuel, and thus was not *quenched*. The phrase has no reference to punishment in the future world. For a valuable treatise on this subject, see "Universalist Expositor," Vol. IV. p. 306.

III. "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. v. 20.

What is meant here by the phrase "kingdom of heaven?" It does not refer to the state of glory which awaits us hereafter, but to the moral reign of Christ in the hearts of men, by the power of his Gospel. To enter into the kingdom of heaven, was to become a disciple of Jesus, to acknowledge him as Lord and king, and to obey his laws. No person whose righteousness was like that of the Scribes and Pharisees, could enter, while in such a state, into the moral kingdom of the Messiah.

When John the Baptist began to preach, he said, "Repent, for the kingdom of heaven *is at hand*." Matt. iii. 2. When Jesus began to preach, he announced the approach of his moral kingdom in the same manner. "Repent, for the kingdom of heaven *is at hand*." (Matt. iv. 17.) In the instructions which Jesus gave his apostles, when he sent them out, he said, "As ye go, preach, saying, the kingdom of heaven *is at hand*." (Matt. x. 7.) His kingdom was not far off, it was at hand; it was not exclusively in another state of existence, it was here on the earth; it was the *moral reign* of Christ among men. Jesus said to the Pharisees, "The kingdom of God is come unto you." Matt. xii. 28. On another occasion he said, "The kingdom of God cometh not with observation; neither shall they say, Lo here! or lo there! for behold the kingdom of God *is within you*," or *among you*. Luke xvii. 19, 20. To enter into the kingdom of God, was to embrace, profess, and obey the Gospel. Whosoever did this was under the government of Christ; he was in the *reign* of Christ; he was in the *kingdom* of Christ. And as all the real disciples of the Redeemer were saved from those tribulations which fell on the unbelievers of that age, Jesus warned his followers that no consideration whatever should induce them to decline entering into the kingdom of God.

Such was the "kingdom of heaven," into which the disciples were invited to enter. The formal, hypocritical righteousness of the Scribes and Pharisees would not admit them to that kingdom; but the righteousness of Christ, which was *benevolence* and *love*, was the requirement of the divine law.

For a more extended view of this subject, see Paige's "Selections," Section VII. and "Universalist Expositor," Vol. I. pp. 3-23, on the phrase "kingdom of heaven."

IV. "But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say to his brother, Thou fool, shall be in danger of hell fire." Matt. v. 22.

The word here rendered *hell* is *Gehenna*, *γέεννα*. It is found only in the following places in the New Testament, Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33. Mark ix. 43, 45, 47. Luke xii. 5. James iii. 6.

It will be well to recollect, that these are the only instances in which the word occurs, — that is, *seven* times in Matthew, *three* in Mark, *one* in Luke, and *one* in James. John, it seems, never used the word, nor does it occur in the Acts of the Apostles, nor in any of Paul's epistles, nor in the epistles of Peter, nor in Jude, nor in the Apocalypse. It is now generally allowed, that neither *Sheol*, *Hades*, nor *Tartarus* signify a place of eternal punishment; but the whole dependence for proof of such a place of punishment, is placed on the word *Gehenna*. Is it not, then, a little singular, if this word signifies a place of eternal punishment, that it occurs in only four books of the New Testament, and but twelve times in the whole?

If this passage is to be understood in the literal and proper sense, then *Gehenna* refers to the valley of Hinnom near Jerusalem, where judicial punishment was frequently inflicted in the days of Christ. Adam Clarke says, "Our Lord here alludes to the valley of the son

of Hinnom. This place was near Jerusalem. It is very probable that our Lord means no more here than this ;—if a man charge another with apostasy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment (burning alive) which the other must have suffered if the charge had been substantiated.” (Com. on Matt. v. 22.) Parkhurst remarks, “a *Gehenna of fire*, does, I apprehend, in its *outward and primary* sense, relate to that dreadful doom of being burned alive in the valley of Hinnom.” See his Lex. on the word.

During the idolatrous worship of the Jews in the valley of Hinnom, that place was regarded by them as sacred ; but after this haunt of idolatry was broken up, and made the receptacle of the filth of Jerusalem, it became abominable in the sight of the whole nation. In process of time, as all writers agree, it came to be a place of *punishment*, where criminals were caused to suffer death by burning ; and in reference to such a kind of punishment, Jesus used the word, when he said, “ whosoever shall say, Thou fool, shall be in danger of a *Gehenna of fire*, (translated in the common version, hell-fire,) in which the Jewish laws ordained the burning of criminals.

With such abhorrence and dread, under all these circumstances, did the Jews in time regard this place, that they came to use it as a figure of dreadful woes and judgments ; and so we find it both in the Old and New Testament. Thus Jeremiah, chap. xix. foretells the destruction of Jerusalem, and makes use of Tophet, or Gehenna, as a figure of the desolations God would bring on that ill-fated city. “ I will make this city desolate, and a hissing ; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof, &c. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and **EVEN MAKE THIS CITY AS TOPHET.**” Verses 8, 12. See also Jer. vii. 31—34. This is the *metaphorical* sense

of Gehenna, or Tophet, in the Old Testament ; and with this knowledge let us turn to seek the sense in which it is used in the New Testament. The first instance where we find the word is Matt. v. 22 ; " Whosoever is angry with his brother without a cause, shall be in danger of the judgment ; and whosoever shall say to his brother, Raca, shall be in danger of the council ; but whosoever shall say, Thou fool, shall be in danger of the fire of Gehenna," (hell-fire in the common translation.) Now that this cannot refer to a state of punishment in the future world, is evident from the terms of the passage. The " JUDGMENT " here was, as Professor Stuart explains it, (Exeget. Essays, p. 142,) " a lower court, viz. that of the *Septemviri* among the Hebrews ;" the " COUNCIL," (to quote again the Professor's words) was " the *Sanhedrim*, or highest council, who could inflict severer punishment than the court of *Septemviri*, q. d. he will deserve still severer punishment than he who is merely angry ;" the " hell-fire " was the fire of the valley of Hinnom, as says the same author ; " but he who shall say, *thou fool*, shall be obnoxious to the fire of the valley of Hinnom, q. d. to a still higher and more severe punishment, [viz.] such as is inflicted by burning to death in the valley of Hinnom." Now it is certain, that " the judgment " was in this world ; it is equally certain, that " the council " was in this world ; and it is just as certain, that the punishment of *Gehenna* was in this world. If this passage is to be understood in a secondary or *metaphorical* sense, why then should we understand *Gehenna* to refer to the future world more than the other terms ? If the primary sense of *Gehenna*, as all must confess, was the punishment of the valley of Hinnom, as much as " the judgment " was the lower, and " the council " the higher court of the Jews, by what rule of interpretation shall we consider the two latter terms to refer to punishment in the present state of being, but *Gehenna* to refer to punishment in the future state ? We have no proof that the word had ever been applied to punish-

ment in the future state, by any writer, sacred or profane ; and was this a proper manner in which to announce *for the first time*, that *Gehenna* was to receive a new sense, and be applied to a supposed punishment, of which the Jews learned nothing from their Scriptures ? Furthermore, *Gehenna* had received a *secondary* sense in the Old Testament, as we have shown by the quotations from Jeremiah ; and if Jesus used it in a secondary sense, why ought we not to suppose that he put the same secondary sense upon it, that the Jewish prophets had ? Let those who wish further light on this subject, examine Paige's "Selections," Sects. VIII., XVIII. Balfour's "First Inquiry," chap. II. "Universalist Expositor," Vol. II. pp. 351 - 368. For a very learned article on the "Opinions and Phraseology of the Jews concerning the Future State," see "Universalist Expositor," Vol. III. pp. 397 - 440.

V. Matt. v. 29, 30.

(For an explanation of Matt. v. 29, 30, see Mark ix. 43, 48.)

VI. "Enter ye in at the strait gate ; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat ; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii. 13, 14. Luke xiii. 24.

This passage is very frequently quoted to sustain the doctrine of endless misery ; but a candid examination will show, that it speaks nothing in regard to the future state. Does it say, broad is the way that leadeth to destruction *in the immortal state* ? No. Narrow is the way which leadeth unto life *in the immortal state* ? No. Then, verily, the passage has nothing to do with the question of endless misery.

What is this strait gait ? The preceding verse must be consulted for an answer. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them ; for *this* is the law and the prophets." "Hence," says Adam Clarke, "the words in the original are very emphatic : Enter in (to the kingdom

of heaven) through **THIS** strait gate, that is of doing to every one as you would he should do unto you; for this alone seems to be the strait gate which our Lord alludes to." Nevertheless, Clarke supposes the passage to teach the doctrine of endless misery; but we confess ourselves utterly unable to see therein the slightest proof of said doctrine. They who obey the commandments of Christ, walk in the path of wisdom; and the path of wisdom is the **PATH OF LIFE**; the path of folly is the **PATH OF DEATH**. Wisdom is a "tree of *life* to those who lay hold upon her." Prov. iii. 18. "Whoso findeth me findeth *life*." Prov. viii. 35. "He is in the **WAY OF LIFE** that keepeth instruction." Prov. x. 17. Again, "In the way of righteousness is **LIFE**, and in the pathway thereof there is *no death*." Prov. xii. 28. The opposite state is *death*. "To be carnally minded is *death*." Rom. viii. 6. "He that loveth not his brother abideth *in death*." 1 John iii. 14. These scriptures develope the great principles on which the figure is founded. Sin and error are everywhere represented as death, while righteousness and truth are life and peace. Reader, avoid the broad road, and walk in the pleasant path of Christ's commandments.

VII. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. vii. 22, 23.

This is one of the texts which have been employed to sustain the doctrine of endless sin and misery; but what is there in the passage that would lead a reasonable man to apply it to the future state of existence? "Many will say unto me *in that day*," — what *day* is meant? We are not to understand it to be a day of twenty-four hours, for any remarkable time is called a *day* in the language of the sacred writers. The time of a nation's punishment, by the visitation of God, is called *the day of the Lord*, because at that time God

exercises justice on that people ; hence, the phrase does not mean one and the same time whenever it occurs, but any time, or times, in which God punished certain nations for their sins by some tremendous visitation of judgment. To illustrate, we will refer to several passages of Scripture. See Zeph. i. 12-18. This passage refers to the time of the destruction of the Jews by the Babylonians ; and it is called *the day of the Lord*, because God was supposed by the prophet to have sent the armies of Babylon to destroy the nation of the Jews for their sins. It is called, by way of distinction, "that time," "the great *day* of the Lord," "a *day* of wrath," "a *day* of trouble and distress," "a *day* of wasteness and desolation," "a *day* of darkness and gloominess," "a *day* of clouds and thick darkness," and "the *day* of the Lord's wrath," &c. Joel describes a punishment which was sent upon the Jews, in very similar language. See chap. ii. 1, 2. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain ; let all the inhabitants of the land tremble ; for the day of the Lord cometh, for it is nigh at hand ; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains ; a great people and a strong ; there hath not been ever the like, neither shall be any more after it, even to the years of many generations."

The New Testament writers, following the example of the writers of the Old Testament, represent the time of the destruction of Jerusalem by the Romans, as *the day of the Lord*, or *that day*. Hence, after having foretold the destruction of Jerusalem, and declared, "this generation shall not pass till all be fulfilled," Jesus adds, "take heed to yourselves, lest at any time, your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so **THAT DAY** come upon you unawares." Luke xxi. 34. Again, Paul says, 1 Thes. v. 4, "But ye, brethren, are not in darkness, that **THAT DAY** should overtake you as a thief." It will be seen, from this, that the Thessalonian-

ans were to live until that day came, and that, by being watchful, it would not come upon them suddenly and unexpectedly, "as a thief in the night."*

Jesus taught the people, that empty professions of piety were of no avail: but that they must *do* the will of God. Matt. vii. 21. But some, who were destitute of good works in the church, would be depending on their unavailing forms of piety. They are represented as saying, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Their hopes were the house built on the sand, which the winds and floods destroyed, that is they were trusting to a foundation that would not abide them: they were in hopes to be saved from the general calamity by their mere professions of godliness, whereas nothing would be a sure support, a solid foundation, but doing the will of God. This was the *rock*, and he who built on it was sure to stand. See Matt. vii. 24-27. As these false and hypocritical professors would be cast off in the day of the Lord, and made to suffer the same punishments which fell on the unbelieving, persecuting Jews, Christ is represented as saying to them, "I never knew you; depart from me, ye that work iniquity."

VIII. "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Matt. viii. 11, 12.

It has been supposed, that the "kingdom of heaven," in this passage, referred to a state of eternal blessedness in the immortal existence; and so, by antithesis, the "outer darkness" referred to a state of endless misery. The argument founded on antithesis, is a good one; because, it seems evident, that the darkness is the opposite of the blessings of the kingdom. But the

* For the authority of the learned Lightfoot on this subject, see "Notes and Illustrations of Parables," pp. 317, 318, note.

phrase "kingdom of heaven," or "kingdom of God," in its common use in the New Testament, does not refer to the future world, but to the reign of the Gospel in this world. It was a *kingdom* set up in the hearts of men, Jesus ruling as *king*; and every one who acknowledged him "Lord," and obeyed his laws, was a subject of the kingdom, with Abraham, Isaac, and Jacob. They became joint heirs with the patriarch, and his sons and children, through faith. Thus, Dr. Whitby says, "to lie down (so the verb is more properly rendered, as the Jews always reclined at their feasts) with Abraham, Isaac, and Jacob, in the kingdom of heaven, doth not here signify to enjoy eternal happiness in heaven with them, but only to become the sons of Abraham through faith." (Com. on the passage.) Passages in illustration of this, have already been given in this work. Any passage in the evangelists may be consulted, in which the phrase occurs.

The darkness spoken of, and with which we are principally concerned here, was a state of ignorance of the Gospel; and not a valid reason can be given that it is to be eternal. "He setteth AN END to darkness." Job. xxviii. 3. "Who hath *delivered* us from the power of darkness." Col. i. 13. This passage plainly shows, that the darkness is not endless misery in hell, from which nobody can be delivered. "Bring them that sit in darkness out of the prison-house." Isa. xlii. 7. Here, again, is deliverance from darkness. "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, on *them* hath the light shined." Isa. ix. 2. "I will make darkness light before thee." xliii. 16. The plain sense of these passages is, that darkness is put as a metaphor for ignorance and unbelief, and has no respect to a place of sin and misery in the future world. When men were brought to a knowledge of the truth as it is in Jesus, they were brought out of darkness into light, and thus were "translated into the kingdom of God's dear Son."

So it is said, in the passage before us, they shall come from every quarter of the world, and enjoy with the patriarchs the blessings of the Gospel, while the Jews, "the children of the kingdom," should be left in the darkness of unbelief. They who believe the Gospel, hold communion by faith with the patriarchs. At the time of the dissolution of the Mosaic institution, the Gospel had been preached, and converts made, from the "ends of the world," — east, west, north, and south, — but the Jews were left in the darkness of unbelief. "God hath concluded them all in unbelief, that he might have mercy on all." Rom. xi. 32.

IX. "Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city." Matt. x. 15.

It is said by a learned writer in the "Universalist Expositor," that, "considering the doctrines which have prevailed in Christendom, it is by no means surprising that this text has been commonly understood to refer to a day of judgment in the immortal world. The future tense of the verb, *shall be*, seems [to some] to favor such an application, when considered in connexion with some of the most striking circumstances of the subject. When our Saviour spoke these words, Sodom and Gomorrah had for ages ceased to exist in this world; and still, he said, "it *shall be* more tolerable" for them in the day of judgment, than for the cities which should not receive his disciples, nor hear their words. Accordingly, it is contended, the judgment here mentioned must be in the future world, where, alone, Sodom and Gomorrah, long since perished, could then be arraigned." "Univ. Expos." Vol. III. p. 26. Such is the common argument, stated with great fairness. See Lee's "Universalism Examined," p. 171.

We esteem the meaning of the passage to be this: that in the day of visitation, or judgment, which is about coming on the rebellious cities of Judea, the punishment which was suffered by Sodom and Gomor-

rah shall appear more tolerable than that which shall be suffered by those cities. And that this is the correct interpretation of the passage, is allowed by some of the most distinguished commentators, who have believed in endless misery. Adam Clarke says ; “ *In the day of judgment, or punishment, kriseos.* Perhaps not meaning the *day of general judgment*, nor the destruction of the *Jewish state* by the Romans ; but a *day* in which God would send *punishment* on that particular city, or on that person for their crimes. So the *day of judgment* of *Sodom and Gomorrah*, was the time in which the Lord destroyed them by fire and brimstone, from the Lord out of heaven.” Speaking of those who rejected and denounced the Gospel, the Doctor adds : “ Their *punishment*, our Lord intimates, shall be greater than that inflicted upon Sodom and Gomorrah.”

Bishop Pearce agrees to this ; and Dr. Hammond, also, whose remarks are worthy of particular attention. He paraphrases the words of Christ thus ; “ I assure you, the punishment or destruction that shall light upon that city shall be such, that the destruction of Sodom shall appear to have been more tolerable than that.” Paraphrase on the verse. Again he says, in another place ; “ Shall be more tolerable for Sodom and Gomorrah in that day (that is, not in the day of judgment to come, for that belongs to each particular person, not whole cities together,) in that day of the kingdom of God, than for that refractory city. God’s dealing with Sodom in the day of their destruction with fire and brimstone, shall be acknowledged to have been more supportable than his dealing with such contumacious, impenitent cities of Judea.” Com. on Matt. iii. 2.

The same comparison, made by the Saviour, between the punishment of Sodom and that of the Jewish sinners, was also made by Jeremiah. See Lam. iv. 6. “ For the punishment of the iniquity of the daughter of my people *is greater* than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hand stayed on her.” Here the punishment of the sin

of Sodom is declared to be more tolerable than the punishment of the Jews. Sodom was overthrown in a moment ; but the punishment of the Jews was *protracted*, and was horrible almost beyond conception.

The above argument is strengthened by the consideration, that God's judgments are in the earth. On this point, the sacred writers are very explicit. "Verily, he is a God that judgeth IN THE EARTH." Ps. lviii. 11. The Saviour said ; "For *judgment* I am come into *this world*." Again, he said "the Father judgeth no man, but hath committed all judgment unto the Son." John ix. 39 ; compare John v. 22. Now, if God has committed all judgment unto the Son, and, if Jesus came into this world to fulfil the high appointment of executing judgment, then the judgment must be *in this world*. Hence Jesus said, on another occasion, "Now is the judgment of this world." John xii. 31. See, also, 1 Peter iv. 17, 18. The Revelator says, "The great day of his wrath is come ; and who shall be able to stand ?" vi. 17 ; and again, "Fear God and give glory to him, for the hour of his judgment is come." xiv. 7. All this agrees with what Solomon said, Prov. xi. 31.

Mr. Balfour has clearly shown, that the phrase, "day of judgment," in the Scriptures, should not be understood to signify a day of trial after death. See his "Reply to Sabine," pp. 60-80 ; and his "Essays," pp. 221-305. It seems almost impossible for any candid man to read Mr. Balfour's criticisms on this matter, and not be convinced that he is right.

X. "And ye shall be hated of all men for my name's sake ; but he that endureth to the end shall be saved." Matt. x. 22. Mark xiii. 13.

He that endureth to *the end* ! What end ? Not the end of the material universe, certainly ; but the end of which he was speaking in that place. Dr. Whitby says, "he that endureth to the end of these persecutions from the unbelieving Jews, shall be saved from the dreadful destruction coming on them. But when

they persecute you in this city, that is, in any one city, flee ye into another ; for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come with his Roman army to destroy that nation, and to burn up their cities." Par. on the place.

Matt. xxiv. 13, is a parallel passage, which the diligent inquirer is requested to examine. Now, in pointing out when the end would transpire, spoken of in verse 13, Jesus said ; "Now learn a parable of the fig-tree ; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh ; so, likewise ye, when ye shall see all these things, know that it (*the end*) is near, even at the doors. Verily, I say unto you, this generation shall not pass, till all these things be fulfilled." Matt. xxiv. 32, 33 ; see, also, 1 Cor. x. 11.

XI. "And fear not them which kill the body, but are not able to kill the soul ; but rather fear him which is able to destroy both soul and body in hell." Matt. x. 28 ; Luke xii. 4, 5.

This passage is, confessedly, difficult of construction. Universalists are sincerely desirous, we believe, to learn what is its true sense. There are many persons who seem confident, that the passage teaches the doctrine of endless misery in hell (*Gehenna*). But let us look at the passage carefully.

Does it say, God *will* destroy both soul and body in hell ? No ; it says he *is able* to do so ? It describes his *ability*, not his *will*, nor his *purpose*. We do not doubt God's ability to destroy the whole universe ; but is it his will to do so ? Should it be said, in reply to this, that Jesus would not have spoken as he did, if he had not believed there was danger that God would destroy soul and body in hell, we say this is an unjustifiable conclusion. It is often the case, that men speak of the power of God, by describing him as *being able* to do what they have no expectation he will do. As an illustration of this, take the following quotation from one of the hymns sung in Christian assemblies ; —

"Praise to thee, thou great Creator,
Bounteous source of every joy ;
He whose hand sustains all nature,
He whose nod can all destroy."

Here we are told, that God can destroy all nature. But, was it the poet's intention to assert, that God actually *would* destroy all nature ? No ; he merely referred to the extent of God's power. So in the passage before us. When it is said, God *is able* to destroy both soul and body in hell, there is not the slightest affirmation, that he *wills* to do so. Take another instance. When John the Baptist said, "God *is able* of these stones to raise up children unto Abraham," did he intend to say, that God *would do so* ? Certainly not ; he merely meant to state what God had the power to do.

But again. If this passage refer to the future existence, and if the terms *soul* and *body* are to be understood as referring to the *immortal spirit* and the *mortal body* of man, and if the *destruction* is to be understood in the literal sense of the phrase, then how can the doctrine of endless misery be true ? If we adopt such a construction of the passage, that doctrine falls to the ground at once ; for if the immortal spirit and the mortal body are both destroyed, then neither can remain subject to punishment, and, of course, neither can be punished forever. To destroy both soul and body, in the sense in which these terms are generally employed, certainly cannot signify, to perpetuate the punishment of soul and body in hell forever. That would be the very reverse of destruction.

Once more. Have we any evidence, that the term *Gehenna*, rendered *hell* in the passage before us, had ever been used in the time of our Saviour to signify endless punishment, or, in fact, any punishment in the future state ? Jesus probably used the word in some sense that was common in his day. We look in vain, in the Old Testament, for proof that *Gehenna* was used to signify a place of punishment in the future state ; nor

is there any proof that Gehenna was used in such a sense, before the time of the Saviour. Jesus would not employ the word in a sense to which the people were altogether unaccustomed ; and, therefore, it is more than probable, that he did not use the word to signify a place of punishment in the future state. At any rate, we must believe that he did not, until we see evidence to the contrary. We know that quotations are sometimes made from the Targums of Onkelos and Jonathan Ben Uzziel, to show that Gehenna had been employed in the time of Christ to signify endless misery ; but these Targums are now generally referred, by the learned critics, to a much later date. If any person will produce a passage, in which *Gehenna* is applied to punishment in the future state, from any writer who is known to have lived *before the time of Christ*, or even contemporaneously with the Saviour, we will acknowledge, that there is an argument in favor of such an application of the term, which as yet we have never seen.

But again ; is it certain that the Saviour intended to refer to the principle, which is called the immortal spirit of man ? “ Fear not them which kill the body (*σώμα*), but are not able to kill the soul (*ψυχή*). ” Is it certain the Saviour here referred to that immortal part of man, which is to survive the ravages of death ? We want proof, if we are called on to admit this. We know that the Greek term *ψυχή* does very frequently signify mere animal life. Thus, Matt. ii. 10 ; “ They are dead which sought the young child’s *life*. ” Did they seek its *immortal spirit*, or did they seek to destroy its earthly being ? Again ; “ Take no thought for your *life*, what you shall eat,” &c. “ Is not *the life* more than meat ? ” Matt. vi. 25. Here the term evidently does not signify any thing more than mere animal existence. What circumstance is it, then, which makes it so certain as some imagine it to be, that *ψυχή*, in Matt. x. 28, and Luke xii. 4, 5, signify the ever-living principle ? We think there is room for great doubt on that point.

But, in still further confirmation of what we have said, let it be observed, that the sacred writers make a clear distinction between *ψυχή*, the life, — and *πνεῦμα*, the spirit. The spirit, *πνεῦμα*, is never said to be destroyed in Gehenna. We challenge the world to produce an instance of the kind. Paul says, "I pray God your whole spirit (*πνεῦμα*), and soul (*ψυχή*), and body (*σῶμα*), be preserved blameless, unto the coming of the Lord Jesus Christ." 1 Thess. v. 23. Here *ψυχή* is plainly distinguished from *πνεῦμα*. See also Heb. iv. 12. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of *soul* and *spirit*." Here *ψυχή* and *πνεῦμα* are plainly distinguished again. If *ψυχή* signifies the immortal spirit, what is the *πνεῦμα*? We beg, that it may be specially remembered, that we read of casting the body into Gehenna, and of destroying the *ψυχή*, life, in Gehenna; but the word *πνεῦμα* is not mentioned once in connexion with Gehenna in the whole Bible. Strange! strange! if the immortal spirit is doomed to be punished in *Gehenna forever!**

If the foregoing remarks have been duly considered, the reader will see, that it is by no means probable, that Jesus spoke the words in Matt. x. 28, for the purpose of teaching the doctrine of endless misery.

Various explanations of this passage have been given by Universalists. We do not think it necessary to adduce them here.

The reader is referred, for the opinion presented by Rev. H. Ballou, of Boston, to the "Universalist Expositor," Vol. II. pp. 233–241. Also to a sermon on Luke xii. 4, 5, by Rev. S. Cobb, entitled, "The

* Since writing the above we have examined 1 Cor. xv. 44. "It is sown a natural body, it is raised a spiritual body, — Where *natural* is from *ψυχικόν*, and *spiritual* from *πνευματικόν*. Here the *ψυχή* is evidently put for something pertaining to the natural body, while the *πνεῦμα* is the pure spirit which shall live in the immortal world, beyond the resurrection of the dead. And remember, *πνεῦμα* is not mentioned once in the whole Bible in connexion with Gehenna.

Destruction of Soul and Body in Gehenna," in which the author has advanced opinions somewhat similar to those of Rev. Mr. Ballou. An article from the pen of Rev. H. Ballou, 2d., may be found in the "Universalist Expositor," Vol. IV. pp. 164-169, and a reply to the same, by Rev. H. Ballou, of Boston, in the same volume, 322-326. See also a very learned article on the word Gehenna, same work, Vol. II. pp. 351-368. See also Balfour's "First Inquiry, ed. of 1832, pp. 139-151, and 187-190. Balfour's "Reply to Sabine," pp. 99-125. "Letters to Hudson," pp. 171-186. "Reply to Stuart," p. 222. See also "Trumpet," Vol. XI. p. 77, for an interesting article from Mr. P. Hay, Jr. Also p. 92, same volume. See also an article from Rev W. E. Manley, same volume, p. 193, and a reply thereto from H. B. 198. Mr. Manley's rejoinder appeared in the "Trumpet," Vol. XII. p. 5. See also a very interesting article from Rev. J. B. Dods, same volume, p. 73.

XII. "But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." Matt. xi. 22-24.

For the explanation of this passage, so far as the phrase, "day of judgment," is concerned, we refer to our remarks on Matt. x. 15, section IX. We need not repeat the arguments here.

Let it be observed, that the word *hell* in this passage is not translated from *Gehenna*, a word we have already considered, but from *hades*, which primarily signifies the state of the dead in general, but secondarily (as in the passage before us), it signifies a low, depressed, and debased situation. The sense of the passage we believe to be this: It shall appear, in the judgment about to come, that the punishment inflicted on Tyre and Sidon, was more tolerable, than the punishment

which shall fall on the Jewish cities which have rejected the Gospel. And thou, Capernaum, which hast been highly favored, and exalted, as it were, to heaven, in point of distinguished privileges, shall be brought down to *hades*, i. e. to the lowest desolation. If the mighty works which have been done in thee, had been done in Sodom, that city would not have been destroyed. For I say unto you, in the judgment about to come, it shall appear to have been more tolerable for the land of Sodom, than for thee. Such, we believe, to be the true sense of the passage; and by a reference to Paige's "Selections," Sect. xx., such will be seen to have been the opinion of some of the most eminent of the orthodox commentators. The reader is referred to that work.

XIII. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii. 31, 32.

In examining this passage, we shall attend to the following particulars:

1st. Did the Saviour intend to say, that the sin against the Holy Ghost could not, on any condition, nor under any circumstances, be forgiven?

2nd. In what did the sin against the Holy Ghost consist?

3d. What is to be understood by the expression, "hath never forgiveness?" Mark iii. 29, or "shall not be forgiven, neither in this world, neither in the world to come?" Matt. xii. 32.

Our first question is, Did the Saviour intend to say, that the sin against the Holy Ghost, could not, on any conditions, nor under any circumstances, be forgiven? We think not. The spirit of God in Jesus Christ would not have taught any thing contradictory to what the same spirit taught, when speaking through some other person. God said to the rebellious Jews by

Isaiah, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. i. 18. It was the evident intention of this language to show, that, however deep their sins, they might be washed away. We read, also, 1 John i. 7, 9, "and the blood of Jesus Christ his Son, cleanseth us from ALL SIN; [the sin against the Holy Ghost not excepted;] and, again, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from ALL unrighteousness." We think it is the intent and meaning of these quotations, that all sins will be freely forgiven upon repentance. How, then, it will be asked, shall we explain the words of Christ, "all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men?"

We answer, that we would explain these words on precisely the same principle of interpretation, on which we explain many other passages of Holy writ. Every diligent student of the Bible knows, that the Hebrew writers were in the habit of saying, such a thing shall be, and such a thing shall not be, when they did not mean that the latter thing was impossible, but that it was *less probable* than the former. The learned Grotius says, "This form of speech is a common Hebraism: the Jews often said, *this shall be, and that shall not be*; not intending, however, to affirm absolutely that the first *should* be (and, of course, not affirming absolutely that the last *should not* be), but merely to show that the last was much more unlikely or difficult than the first. The sense," says he, "is this: any crime which may be committed, even all calumnies (or blasphemies) which hold the first rank among crimes, may be forgiven more readily than the calumny (or blasphemy) against the Spirit of God." Paige's "Selections," p. 85. The same view precisely is taken by many commentators, and particularly in a note in the Doway [a Catholic] translation, on *this* passage.

“Now, this kind of sin is usually accompanied with so much obstinacy, and such wilful opposing the truth of God, and the known truth, that men who are guilty of it, are seldom or never converted ; and, therefore, are never forgiven, because they will not repent. *Otherwise, there is no sin which God cannot, or will not forgive to such as sincerely repent.*” Here, it is plainly stated, by a Roman Catholic writer, that there is no sin which cannot be forgiven on repentance ; and this remark he makes in especial reference to the conclusion to which many of the very best orthodox writers have come, that all manner of sin and blasphemy is more easily forgiven than the sin against the Holy Ghost ; but then even this sin may be forgiven, if duly and sincerely repented of.

2nd. We were to inquire, in the second place, in what did the sin against the Holy Ghost consist ? Here, again, we cannot reply in any better language, than that of the Doway translator. “The sin here spoken of, is that blasphemy, by which the Pharisees attributed the miracles of Christ, wrought by the Spirit of God, to Beelzebub, the prince of devils.” The sin against the Holy Ghost is one particular sin ; and that sin consisted in attributing the miracles of the Lord Jesus to Beelzebub, the prince of devils, which he wrought by the power of Jehovah. To this conclusion any one will be led, who will read from the 22d to the 32d verse of Matt. xii. Jesus cast out a demon from a man who was both blind and dumb, or, in other words, he healed him of his blindness and dumbness. The people were amazed ; and the Pharisees, his enemies, who could not deny that the miracle had been wrought, attributed the working of it to the spirit of Beelzebub. Now this was a sin against the Holy Spirit, by which the miracle was actually wrought ; and, accordingly, the Saviour went on to speak of the difficulty of forgiving and overcoming this sin. The Pharisees rejected the highest evidence, that of an open miracle ; and it was, of course, vastly more difficult to overcome and forgive

this sin and unbelief, than any other. No person can commit the sin against the Holy Ghost now, unless he admits, in the first place, that Christ actually wrought a miracle ; and then alleges that he did it by a league with the devil, and through the devil's assistance, for this was the ground taken by the Pharisees.

3d. But, third, we are to inquire, what is meant by the phrase, "hath never forgiveness," Mark iii. 29, or "shall not be forgiven, neither in this world, neither in the world to come." Matt. xii. 32. These phrases are synonymous. The passage in Mark stands thus ; "hath not forgiveness *εἰς τὸν αἰῶνα*," that is, unto the age. It does not mean, hath *never* forgiveness, as the translators have rendered it ; but literally, "hath not forgiveness unto the age." The expression was an indefinite one among the Jews, and must be understood according to the subject to which it is applied. The language used by Matthew is, "shall not be forgiven, neither in this world, nor the world to come." But it is very certain, that Matthew was not speaking of the mortal and immortal states of being, when he spoke of *this world*, and *the world to come*. No, he had no reference to the immortal state of being in any way. Let the Bible explain itself. Let one sacred writer elucidate another. Paul says, Heb. ix. 26, "Now, once, IN THE END OF THE WORLD, hath Christ appeared, to put away sin, by the sacrifice of himself." What *world* was that ? Answer, it was *the world* which came to an end when Christ appeared. Paul was speaking of an event which had already transpired, not of one which was then future. The *world* of which he was then speaking, had already come to an end. It was the Jewish world, or *AGE*, at the end of which Jesus introduced his Gospel, and brought "life and immortality to light." We will give another passage. 1 Cor. x. 11. "Now all these things happened unto them for ensamples ; and they are written for our admonition, upon whom the ends of the world are come." What ! another world come to an end ! Yes, more than that ;

for the original word here is in the plural form, as follows : "upon whom the ends of the **WORLDS** are comè." How many of these worlds had then come to an end, we do not know. Under this view of the subject, we ask the candid reader to decide, whether the passage in Matthew furnishes any proof of 'endless punishment ? "Shall not be forgiven, neither in this world," or *age*, which ended when the Gospel age began ; "neither in the world," or *age*, "to come," that is, the *age* which succeeded it. Let us not be wise above what is written. Let us be willing to stop where the Bible stops. But there is one matter of revelation not to be forgotten here. It is recorded in Eph. ii. 7. "That in the **WORLDS** (plural) **TO COME**, he might show the *exceeding* riches of his grace, in his kindness towards us through Christ Jesus." Now, although the sin against the Holy Ghost was not to be forgiven neither in the then existing *age* or *world*, nor in the *age* or *world* which succeeded it, yet (mark reader) in the **WORLDS TO COME** [for it is the same Greek word in Ephesians which you find in Matthew] God will show the exceeding riches of his grace. *Exceeding*, is a word of comparison. Exceeding what ? We reply, exceeding every display of his grace which had been before made. In these latter days, or *ages*, God shows us the *exceeding* riches of his grace, which outshine all former exhibitions, as the rising sun outshines the morning stars, that are lost in the flood of light he pours upon the world. The sin against the Holy Ghost may be cancelled by the exceeding riches of God's grace in the *AGES* to come, although it was not to be forgiven neither in the *age* when Christ spake, nor in the *age* which succeeded it.

We refer those who desire to look further into this subject, to Ballou's "Lectures," Ed. of 1832, pp. 117-131 ; Balfour's "Second Inquiry," pp. 291-299. Paige's "Selections," Sect. XXI., in which the opinions of commentators of the highest note are

given ; and the " Universalist Expositor," Vol. II. pp. 65 - 68.

XIV. " But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. xii. 36.

For an explanation of this passage, see the remarks and references under Sect. IX., on Matt. x. 15. See also Paige's " Selections," Sect. XXII.

XV. Matt. xii. 41, 42.

See the references in Sect. XII.

XVI. " He answered and said unto them, he that soweth the good seed is the Son of Man ; the field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom, all things that offend and them which do iniquity ; And shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth, as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. xiii. 37 - 43.

For a critical exposition of this passage, we refer the reader to " Notes and Illustrations of the Parables," pp. 94 - 104.

We offer only the following suggestions in this place :

To what time did Jesus refer by " the harvest," which he declared was the " end of the world " ? In the style of the sacred writers, any consummation, when men may be said to be *ripe* for any purpose, is called the harvest. (Thus Jer. viii. 20 ; Joel iii. 13 ;) " Put ye in the sickle, for the harvest is ripe ; come, get you down, for the press is full, the fats overflow ; for the wickedness is great," &c. (Matt. ix. 37, 38 ; also Rev. xiv. 15.)

By the answer to this question, it is settled whether the events of this parable refer to the future existence of mankind, or whether it had its proper fulfilment at the time of the destruction of the Jewish state. The

phrase rendered "end of the world" is *συντέλεια τοῦ αἰῶνος*, and signifies literally, *the conclusion of the age*. The same expression occurs Heb. ix. 26, where we read that Jesus appeared, *at the conclusion of the age*, to put away sin by the sacrifice of himself. As Christianity may be said to have begun when the Jewish religion ended, so Christ is said to have appeared at the end of the Jewish age. The apostle Paul stated, that the end of the age had happened in his day, "Upon whom the *ends of the ages* (*τὰ τέλη τῶν αἰώνων*) are come." 1 Cor. x. 11. The same subject is again spoken of, Matt. xxiv. 3, where we are informed, that the disciples asked the Saviour, what should be the sign of his coming, and of the conclusion of the age, (*συντέλεια τοῦ αἰῶνος*.) He speaks of the end of that age, in verses 6, 13, 14, of the same chapter, and after pointing them to such signs as would infallibly enable them to discern its approach, he adds, (ver. 34,) "Verily I say unto you, *this generation shall not pass, till all these things be fulfilled.*" On the strength of this testimony, plain, clear, and incontrovertible, we say that the "harvest" took place at the conclusion of the Mosaic age; and we add, that there is not an instance in the New Testament, in which the Greek phrase, rendered "end of the world," in the passage on which we are remarking, has any other signification. It never should be forgotten, that "the end of the world," (vers. 39, 40,) at which the harvest was to take place, was not the end of *κόσμος*, the world said to be *the field*, but the end of *αἰών*, the age, and unquestionably referred to the conclusion of the Jewish state.

"The reapers are *the angels*." What did Jesus intend by *the angels*? Familiar traditions have confined the application of this word almost exclusively to superhuman beings; but the attentive reader of the Bible needs not to be informed that the term *angel* is synonymous with *messenger*, and that it is applied not only to mankind, but even to inanimate objects. Jesus always represented himself, when coming to destroy the Jewish

state, as being attended *by angels*. "For the Son of man shall come in the glory of his Father, *with his angels*; * * * * verily I say unto you, there be some standing here *which shall not taste of death till they see the Son of man coming in his kingdom*." Matt. xvi. 27, 28; Mark viii. 38, and ix. 1; Luke ix. 26, 27. Here the coming of Christ, with his *angels*, is confined to that generation. On another occasion, Jesus said, "they shall see the Son of man coming in the clouds of heaven, with power and great glory; and he shall send his *angels* with a great sound of a trumpet;" to which he immediately adds, "this generation shall not pass, till all these things be fulfilled." Matt. xxiv. 30, 31, 34. See also Matt. xxv. 31, and 2 Thess. i. 7. It is a circumstance which confirms our application of the passage, that the Son of man sends forth *his angels* to destroy his enemies, for this language is invariably applied in the New Testament, to the destruction of Jerusalem, whenever that event is described. In the passage before us, the *angels*, or messengers were to be the agents of destruction to the enemies of Christ; and by comparing this fact with what is stated Matt. xxii. 7, we ascertain who the messengers of destruction were. "But when the king heard thereof he was wroth; and he sent forth *his armies*, and *destroyed those murderers*, and burned up their city." Here it is certainly meant that the Roman armies were the messengers which God sent to destroy his rebellious people, the Jews.

We come now to consider another important question, viz. what did Jesus signify by the "*furnace of fire*," into which the wicked were cast by the angels of destruction, to whom God had given them up? We know it has been the usual opinion, that this furnace of fire is a place of torment in the future world. But are there any who have yet to learn, that this figure was employed by the sacred writers to represent *temporal* destruction? The bondage Israel suffered under Pharaoh was described as a *furnace*. "But the Lord

th taken you, and brought you forth out of the *iron furnace*, even out of Egypt." Deut. iv. 20. See also, Kings viii. 51 ; Isa. xlviii. 10 ; Jer. xi. 4. So the tremendous calamities, the "great tribulation" suffered the Jews at the destruction of their favorite city, — compared with which the afflictions suffered in Egypt were less than nothing, — are represented by a "furnace of fire" ; and the application of the figure to the city of Jerusalem is made so directly and indisputably, that the most obtuse sense must perceive it. "The Lord's *fire* is in Zion, and his *FURNACE in Jerusalem*." Isa. xxxi. 9. A passage still more full, and more pointed, remains to be quoted. "And the word of the Lord came unto me, saying, Son of man, the house of Israel is to me become dross ; all they are brass, and tin, and iron, and lead, in the midst of *the furnace* ; they are even the dross of silver. Therefore, thus saith the Lord God, because ye are all become dross, behold, therefore, I will gather you *into the midst of Jerusalem*, as they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger, and in my fury, and I will leave you *there*, and melt you. Yea, I will gather you, and blow upon you in the *fire* of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof ; and ye shall know that I the Lord *have poured out my fury upon you*." Ezek. xxii. 17 — 22. There cannot remain a lingering doubt, that the "furnace of fire" was the city of Jerusalem, into which God gathered the Jewish nation, and there melted them in the fire of his wrath.

To those who wish to examine this passage more fully, we commend Paige's "Selections," pp. 94 — 97. See also Balfour's "Second Inquiry," pp. 275 — 281. And I do direct the reader's attention very particularly to a Dissertation on the Phrases, End of the World, Last Days, Last Time, &c. as used in the

New Testament, published in the "Universalist Expositor," Vol. I. pp. 95-113. And those who desire to see the opinion of the very learned Dr. Lightfoot, on this subject, and others of a kindred nature, are referred to my "Notes and Illustrations of the Parables," pp. 316-318, *note*. The quotations from Lightfoot there given, are invaluable.

XVII. "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Matt. xiii. 47-50.

This passage is explained on precisely the same principles as the last we considered. The time of fulfilment is the same in both cases, and the same subject is illustrated in both. Let the reader study carefully what we have offered on the preceding passage, viz. Matt. xiii. 37-43, and he will fully comprehend the passage now before us. The "end of the world," signifies the same in both cases, as does also the "furnace of fire." The phrases are the same in the Greek, and in the English. Balfour says, on Matt. xiii. 47-50, "The same Greek phrase, as in Matt. xiii. 37-43, occurs here, and is rendered in the same way. As our Lord is only illustrating the same things, and uses the very same figure of a furnace of fire, we forbear either transcribing it or remarking on it. The remarks made on the last passage are sufficient here." "Second Inquiry," p. 281.

XVIII. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi. 25, 26.

The parallel passages are Mark viii. 35-37, and Luke ix. 24, 25. See also Matt. x. 39.

The above passage is one of the principal proof

texts of the doctrine of endless misery. We are very gravely told, that Jesus spoke of the sinner *losing his soul*. "For what is a man profited, if he gain the whole world, and lose his own *SOUL*? or what shall a man give in exchange for his *SOUL*?" This is sufficient proof, we are told, that *THE SOUL* may be lost. But all this imaginary proof will vanish, if it be considered, that the Greek word rendered *soul* here, is the same word which in the preceding verse is rendered *life*; and the two verses should have been translated thus: "For whosoever will save his *life* (*ψυχή*) shall lose it; and whosoever will lose his *life* (*ψυχή*) for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose his own *life* (*ψυχή*)? or what shall a man give in exchange for his *life* (*ψυχή*)?" Thus we see that no reference at all is made to the spirit of man, but to his natural life only; the spirit returns to God at death. "Then shall the dust return to the earth as it was; and the spirit (*πνεῦμα* in the LXX,) to God who gave it." Here we might safely leave this passage; but as we have at hand some very profitable criticisms from the pen of Rev. L. R. Paige, we shall lay them before the reader.

It may be said that Jesus speaks concerning the loss of the soul; but the soul is very different from the life; and therefore the loss of life cannot be regarded as the great calamity against which he cautions his disciples. I shall not go into a long examination of the meaning of the word *ψυχή*, here rendered *soul*. I shall merely state a few facts which may assist the inquirer in rightly determining its import in this place.

This word frequently occurs in the LXX, or the Greek translation of the Old Testament. It is there used twice, and twice only, as the translation of *Ruah*, which word the Hebrews employed to denote the "Spirit, or an incorporeal substance, as opposed to flesh, or a corporeal one." But it is used six hundred and twenty-three times as the translation of *Nephish*, concerning which Hebrew word, Parkhurst, an Orthodox lexicographer, writes thus:—it "hath been sup-

posed to signify the *spiritual part* of man, or what we commonly call his *soul*; I must, for myself, confess, that I can find no passage where it hath undoubtedly this meaning." We shall do well to consider, 1. whether the learned men who translated the Old Testament into the Greek language, understood the meaning of the word $\psi\upsilon\chi\eta$; and 2. whether, if they judged it the most proper word to indicate the *spiritual part* of man, they would probably use it only twice as the translation of a word which has this meaning, and six hundred and twenty-three times as the translation of a word which Parkhurst confesses *never* has this meaning; or at least, he had never been able to find a satisfactory instance of the kind.

In the New Testament, the usage of this word is somewhat different. It is sometimes translated *soul*, sometimes *life*, *mind*, *heart*, *heartily*, *Ghost*. It is used in all one hundred and four times; and setting aside twelve cases, in which its meaning is disputed, it signifies the whole person in eleven instances; the intellect in thirty; the natural life in forty-eight; and is expressly opposed to the spirit in three. If we include its use in a verbal or participial form, it is used in all, for the whole person, eleven times; for the intellect, thirty-one; for the natural life, fifty-two; and is opposed to the spirit nine times.*

Hence there can be no necessity to understand this word to mean the spiritual part of man, in the passage under consideration, merely from its own force; for in more than half the instances where it occurs in the New Testament, and almost invariably in the Old Testament, it will not admit such a signification. It certainly indicates the natural life in the preceding verse, and is so translated:—"Whosoever will save his life, shall lose

* In the places to which I refer, where something opposed to spirit is signified, the word is translated soul, 1 Cor. xv. 45. 1 Thes. v. 23. Heb. iv. 12; natural, 1 Cor. ii. 14. xv. 44, (twice,) 46; sensual, James iii. 15. Jude 19. In the first three instances, the original word is $\psi\upsilon\chi\eta$; in the other six, it is $\psi\upsilon\chi\iota\sigma\mu\acute{o}\varsigma$ formed from $\psi\upsilon\chi\eta$, and of similar signification; and it may be observed, that the last-named word occurs nowhere else in the Bible.

t ; and whosoever will lose his life for my sake, shall find it." ver. 25. Our translators had too much good sense to render it *soul*, in this case, for they saw the absurdity of saying, "whosoever will save his soul shall lose it, and whosoever will lose his soul for my sake, shall find it." I can see no good reason for giving different translations of the same word in these two verses. Its meaning appears to be the same in both. So evident is this, that Dr. A. Clarke, with all his prejudices, protests against the common translation thus ; "On what authority many have translated the word *ψυχή*, in the 25th verse, *life*, and in this verse, *soul*, I know not ; but am certain it means *life*, in both places." If the word had at first been translated *life* in both these verses, I venture to say, that no English reader would ever have suspected, that the least danger was intimated of losing the immortal soul, or exposing it to endless torment.

XIX. "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. xviii. 3.

The parallel passages are Mark x. 15, and Luke xviii. 17. For our views of the phrase, "kingdom of heaven," see our remarks under Section III. of this chapter, on Matt. v. 20. What we have there said, fully explains the passage before us, so far as its bearing on Universalism is concerned.

By a reference to the context, it will be seen, that the disciples were disputing who should be the greatest in the kingdom of heaven, — not meaning the kingdom of immortal glory, but the kingdom of Christ upon the earth. Jesus disapproved their ambition, and replied, "Except ye be converted and become like little children, ye shall not enter the kingdom of heaven ;" that is, except ye curb this ambition, and cultivate the meek, lovely spirit of a little child, ye cannot be my disciples, nor subjects of my moral reign. Such is the evident sense of the passage. The best

commentators give it a like construction. See Paige's "Selections," Sect. XXIX.

For a very sensible article on the subject of "Evangelical Conversion," see "Universalist Expositor," Vol. II. pp. 38-58. See, also, Skinner's "Universalism Illustrated and Defended," pp. 306-314.

XX. Matt. xviii. 8, 9. For an illustration of this passage, see remarks under Sect. XXXIV. of this chapter, on Mark ix. 43-48.

XXI. "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. xviii. 32-35.

This is a part of the parable of the unforgiving servant. A certain servant owed his lord ten thousand talents, — a great sum. As he had nothing wherewith to pay, his lord, according to the custom of the country, ordered him, his wife, his children, and all he had, to be sold, and payment to be made. He entreated his master to have patience, and he would pay him all. To this the master assented. But this same servant went out, and found one of his fellow-servants, who owed him the trifling sum of one hundred pence; and he laid hands on him with violence, and demanded payment. His fellow-servant besought him, as he had besought his lord in his own case, to have patience, and he would pay him all. But this servant, who had been forgiven, was nothing softened by his master's exhibition of kindness, but cast his poor debtor into prison, until he should pay the whole debt. When his fellow-servants saw this, they reported the circumstances to their master; and the master said, as in the words quoted at the head of this section; "O thou wicked servant," &c. The fault of the unforgiving servant was, that he did not imitate his master's example of

clemency : his master then punished him, by compelling him to pay the whole debt. What is there in this to substantiate the doctrine of endless misery ?

“ So likewise shall my heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses ; ” that is, God will punish you justly, for ingratitude and for a want of forgiveness. Cruelty is a greater sin in those who feel and know that *they* have had much forgiven ; and such deserve a severer retribution, than those who are not sensible of the benefits which have been conferred on them. We are not to suppose, however, that Jesus meant, that the conduct of the Divine Being towards the unforgiving, was, in all respects, like that of the lord who thrust his servant into prison, and delivered him to the tormentors ; that is, we are not, from this, to attribute any cruelty to God. For, first, nothing is more foreign to his nature ; and, second, nothing is more foreign to the nature of Christ, the author of the parable ; and, third, this would be charging upon God the very conduct which was so highly disapproved in the unforgiving servant. The great sin charged on him was, that he refused to forgive, and treated his debtor with cruelty ; and from this to charge the same conduct on God, would be to subvert the very design of the parable, which was to inculcate the virtue of tenderness from the divine example. We are not to suppose, that God resembles this king in his execrable cruelty, any more than he resembled the unjust judge in his injustice. Luke xviii. 2-5. There was a certain reason why God was compared to that unjust judge, and that reason was sufficient to justify the comparison ; and when we have ascertained what that reason was, we should pursue the comparison no further. Thus it is said of Christ, he should come “ *as a thief in the night.* ” The object here is, to show that he would come suddenly and unexpectedly, when men were not looking for him. This was sufficient to justify the comparison, and it should be pursued no further ; for it would be folly to

go on, and say, that Jesus came like a thief, to steal, to kill, and destroy. So, in the parable before us, the object was to show, that God is disposed to kindness and lenity ; that men should be influenced by his example ; he disapproved, and would punish an unkind and unforgiving spirit. In this respect, he was like the king, though he did not resemble the king in his cruelty. Having thus ascertained the object of the parable, it is enough, and we need pursue the comparison to no greater extent. It is a good remark which we find in the old anonymous commentary ; " In parables, we are to consider the scope and intention of the speaker, and not over-curiously to discuss every particular ; so here we must know, that God doth not always show extreme rigor, until the vindication of his justice, or the compulsion of a sinner to repentance (which light afflictions do not always effect) necessarily require it. * * * * * Similitudes, they say, do not run on four feet, they will go current if they agree in one, or a few points, according to the scope thereof, or intent of the speaker."

XXII. " Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." *Matt. xix. 23, 24. See also Mark x. 24, 25 ; Luke xiii. 34, 35.*

This passage has been adduced by some to prove the doctrine of endless misery. We are confident, that the true sense of the passage gives no support to that God-dishonoring sentiment.

For the sense of the phrase, " kingdom of God," we refer again to what we have said in Sect. III. on *Matt. v. 20.*

We believe the true object of Christ, in uttering the passage before us, is clearly set forth in the following article, from the pen of Rev. Hosea Ballou, 2nd.

" This passage is generally understood to teach a peculiar difficulty, almost an impossibility, for a rich man to become truly religious. And the next words, as they are commonly interpreted, confirm this im-

pression ; ‘ And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, who then can be saved ? But Jesus beheld them, and said unto them ; With men this is impossible, but with God all things are possible.’ What can be more evident, it will be asked, than that Christ here meant to teach that it was a very difficult thing indeed, for a rich man to enter the kingdom of God ; and that, although it was possible for God to bring about such an event, yet it was a case of very rare occurrence ! We frankly acknowledge, that this is, without doubt, the plain meaning of the words ! But it does not follow, that they intimate any peculiar difficulty in a rich man’s becoming converted to the belief of Christianity, or becoming truly pious.

“ What, then, did Christ mean ? what is the general truth he intended to assert, in the passage under consideration ? Nothing more is necessary to a satisfactory answer, than a clear understanding of the circumstances in which the expression was uttered.

“ It is a fact not generally considered, perhaps, that during his personal ministry, Christ admitted into his ‘ little flock ’ none but such as actually forsook all their earthly possessions, and followed him in his travels from place to place, or went forth at his command, to preach, without any pecuniary recompense whatever. When he called Peter and Andrew, James and John, they left their nets, and followed him ; when he called Matthew, the publican, he left his office at the receipt of custom ; when a certain scribe proposed to follow him whithersoever he went, Christ warned him of the consequent hardships, saying, ‘ the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head ; ’ when one of his disciples asked leave to go and bury his father, the reply was, ‘ Follow me, and let the dead bury their dead.’ In short, the rule which he established, and which he ex-

acted to the very letter, was, 'whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.' And the wisdom of so rigorous a rule, in that critical juncture, is evident from the consideration, that a few devoted servants who had already broken every tie upon the world, must have been more efficient in his cause, than thousands of lukewarm and timid advocates, who had to compromise between their stern duty and the safety, the conveniences, and the blandishments of life. He foresaw, too, that the time would soon come, when the sacrifice must inevitably be made; and he knew, that they who would not submit to it at first, would likewise fail him in the hour of trial, and bring disgrace on the cause they attempted to support. The sacrifice was, therefore, required of them at the outset, that they might at once give a pledge of their devotedness, and strip themselves of every incumbrance.

"Under such conditions, it was, of course, extremely difficult to induce the rich to become his disciples, and enter his kingdom. They might, indeed, believe on him, and favor his cause; they might observe the moral precepts he taught, and secretly practise his religion. But all this alone, though it rendered them good men, in their private sphere, did not adequately fit them for the momentous duty to which the servants of his rising kingdom were then called. The rich, least of all, could be expected to throw themselves utterly, destitute and unfriended, into an undertaking, where hatred and persecution were the certain reward, and death the probable end. Therefore, in the striking language of our Saviour, it was 'easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God. With men, it was impossible; but with God, all things were possible.' "

"That we have correctly explained this passage, is evident from the very next words; 'Then answered Peter, and said unto him, Behold, *we have forsaken all* and followed thee; what shall we have therefore?' We ought also to mention the particular incident, as it is re-

lated by Matthew, Mark, and Luke, which gave rise to all this conversation. A certain ruler came and asked Christ what he should do to have eternal life ; and was answered, ' keep the commandments.' ' All these,' said he, ' have I kept from my youth up.' ' Then Jesus beholding him, loved him, and said unto him, One thing thou lackest ; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up thy cross, and follow me. And he was sad at that saying, and went away grieved ; for he had great possessions.' It is evident, that this was a good man, in the true sense of that term, and, as such, beloved by Jesus. But he was not perfect. He wanted that fortitudè and self-devoting zeal necessary to meet the trying exigencies of our Saviour's cause. He could not descend at once, from opulence to absolute poverty, and exchange a fixed residence for the life of a disciple."

XXIII. " And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment ? and he was speechless. Then said the king to the servants, Bind him hand and foot and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth." *Matt. xxii. 11-13.* See also *Luke xiv. 16-24.*

These words form a part of the parable of the marriage feast, extending from verse 2-13. Those who wish to see the whole subject treated at length, are referred to my " *Illustrations of the Parables,*" pp. 286-299 ; and Paige's " *Selections,*" section XXXIV. That the parable does not refer to the things of eternity, but to the things of time, is evident from the nature of the punishment, which was inflicted on those who rejected the invitation to the feast, as described in the following words ; " But when the king heard thereof, he was wroth ; and he sent forth his *armies*, and destroyed those murderers, and burned up their *city*." ver. 7. Such punishment as this, we suppose, will not be inflicted in the future world.

The above would suffice to show, that the passage at the head of this section has no reference to the things of eternity ; but, for the gratification of serious inquirers, we offer the following remarks on the case of the man which had not on the wedding garment. He was present at the wedding, without being properly qualified therefor, and for this breach of custom, he was cast out.

By the guest without the " wedding garment," Jesus designed to represent such of the Jews, as, having nominally embraced Christianity, did not possess the virtues of the Christian character, — such as cried, " Lord, Lord," but did not the will of God. In Rev. xix. 8, we read ; " And to her was granted, that she should be arrayed in fine linen, clean and white ; *for the fine linen is the righteousness of saints ;*" and again, in vii. 13, 14 ; " What are these which are arrayed in *white robes* ? and whence came they ? These are they which came out of great tribulation, and have *washed* their robes, and made them white in the blood of the lamb." Notwithstanding the Jews generally rejected the gospel, and made light of the invitation to the " marriage feast," some of them, it is well known, went in with the Gentiles, and were guests. But not all those that went in were fit subjects of the kingdom. There were some claiming to be Christ's disciples, who professed to cast out devils, and to do many wonderful works in his name, to whom he said, in the day of his coming to destroy the Jews ; " I never knew you ; depart from me, ye that work iniquity." Matt. viii. 21 — 23.

These, we think, were represented by the guest without the " wedding garment." He accepted the invitation to the feast, and mixed with the approved guests ; and was detected, exposed, and punished, because he was not arrayed in the dress he should have worn at the feast. The order was given to the servants, to " bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth." This was the fate which

awaited all the Jews who rejected Jesus Christ. (Matt. viii. 12 ; Luke xiii. 28.) It was the fate of those represented by the *tares*, in the parable of the Tares of the Field (Matt. xiii. 42) ; of the wicked, represented by the bad fish, which were taken in the net (xiii. 50) ; of the Unfaithful Servant (xxiv. 51) ; and of the Unprofitable Servant (xxv. 30).

Previously to bringing our remarks on this passage to a close, we wish to offer a few observations in illustration of the phrases "outer darkness," and "weeping and gnashing of teeth." These expressions are found in the following passages ; Matt. viii. 12 ; xiii. 42, 50 ; xxii. 13 ; xxiv. 61 ; xxv. 30 ; Luke xiii. 28. The expression, "outer darkness," is derived from the circumstances of Jewish weddings. The nuptial ceremonies took place at night. "Hence at those suppers, the house of reception was filled with lights, called torches, lamps, candles, and lanterns, by Athenæus and Plutarch ; so they who were admitted to the banquet, had the benefit of the *light* ; but they who were shut out were in *darkness* ; that is, the darkness on the outside of the house, in which the guests were ; which must have appeared more abundantly gloomy, when compared with the profusion of light *within* the guest chamber." The phrase, "*outer darkness*," was derived from these circumstances ; and as those who were thrust out were exposed to shame and disappointment, it is said they wept and gnashed their teeth ; — a proverbial expression to describe their extreme anguish. These expressions have long been applied to the imagined misery of the damned, in the future world. We have endeavoured to give their primitive sense. They are a part of the parable, and are to be understood as representing the extreme misery of the Jews, excluded from the kingdom of the gospel, shut out from the *light* of truth, enveloped in the *darkness* of error, and suffering the tremendous misery brought upon them at the destruction of their city and nation. This is not only their primitive, but their *only* application. If this was the sense Jesus affixed to them, what right have

the doctors of the church to give them any other sense ? The parable now under consideration was completely fulfilled within fifty years after the Saviour's death ; and there is no reason that any part of it should be supposed to refer to the events of the future existence. The words of the Great Teacher should be interpreted with the greatest caution ; their original meaning should be sought ; and when this is ascertained, it should not be put aside, or caused to share credence with any *secondary* sense whatsoever.

XXIV. "Ye serpents, ye generation of vipers ! how can ye escape the damnation of hell." Matt. xxiii. 33.

In this place Jesus was discoursing of the judgments which were then impending over the Jews ; and he says, verse 34, "all these things *shall come upon this generation.*" On this Dr. Whitby remarks, that it signifies "in that very age, or whilst some of that generation of men lived ; for the phrase, *this generation*, never bears any other sense in the New Testament, than the men of this age." Com. on Matt. xxiv. 34. Let it be particularly remembered, that the calamity which was described here by the word *Gehenna*, was a temporal calamity, and was to come on the generation *which was on the earth at the time of the Saviour's ministry*. If it be asked, what calamity it was, we reply, the same calamity that Jeremiah (Jer. chap. vii. 29–34, and xix. 1–15) had described under the figure of *Gehenna*, viz. the destruction of the city and nation of the Jews, which is described (Matt. xxiv. 21) as a "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

XXV. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. xxiii. 37. Luke xiii. 34, 35.

This passage is very frequently used to sustain the doctrine of endless misery, but we think such a use

altogether wrong. For how can it be thought, that Jesus, in these words, was referring to the things of eternity, when he had just declared, "All these things shall come upon this generation" ? that is, in that very age, and whilst some of that generation of men lived. Dr. Adam Clarke, the Methodist, certainly does not seem to suppose, that the punishment spoken of was in the future state. He says, "The metaphor which our Lord uses here, is a very beautiful one. When the hen sees the bird of prey coming, she makes a noise to assemble her chickens, that she may cover them with her wings from the danger. The Roman eagle is about to fall upon the Jewish state, — nothing can prevent this but their conversion to God through Christ, — Jesus cries throughout the land, publishing the Gospel of reconciliation, — they would not assemble, and the Roman eagle came and destroyed them." Certainly, Dr. Clarke would not have used such terms, had he supposed the punishment to be in the immortal state.

But let it be remembered, that the Lord Jesus, on the very occasion when he uttered the words we are considering, stated that the very identical persons, to whom he was then speaking, should at some time come to him, and hail him as blessed. See the words : "I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord," (verse 39.) Now the truth of this declaration of our Lord shall in the end be fully verified, if not in this world, then in some other. Those who once derided the Saviour, shall hail him as blessed : "Blessed is he that cometh in the name of the Lord." "This shall be fulfilled," says Adam Clarke, "after the fulness of the Gentiles is brought in, when the word of life shall again be sent unto you, then will ye rejoice, and bless, and praise him that cometh in the name of the Lord, with full and final salvation for the lost sheep of the house of Israel." So much for Clarke. He refers for a confirmation of his statement, to Rom. xi. 26, 27. The words we are considering were addressed to

Jews. That they were not intended to teach the doctrine of endless torment, is evident from the fact, that Paul assures us of the final salvation of the whole Jewish nation. See Heb. viii. 10-12.

XXVI. "But he that shall endure unto the end, the same shall be saved." Matt. xxiv. 13.

This passage is thought to teach the doctrine of endless misery by implication ; for if he that shall endure unto the end shall be saved, then he that shall not endure unto the end, shall not be saved. The inference is very just ; but we should inquire what the Saviour here intended by "*the end*" ? and from what men would be saved if they endured unto the end ?

The end of which he spake was the end of the Jewish state, which was to take place during the lifetime of some of the persons whom he addressed. Matt. xvi. 27, 28 ; Mark viii. 38 ; ix. 1 ; Luke ix. 26, 27 ; John xxi. 22, 23. That the then present generation were to watch for the coming of "*the end*," is evident from Matt. xxiv. 15-21, 40-44. The particular *day* and *hour* when this should happen Jesus did not permit his disciples to know, verse 36 ; but he explicitly assured them it should take place *during that generation*. "Now learn a parable of the fig-tree ; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh : so likewise ye, when ye shall see all these things, know that it [the end] is near, even at the doors. Verily, I say unto you, This generation shall not pass, till all these things be fulfilled." Verse 32-34. This settles the question, beyond all controversy, that the passage at the head of this section, has exclusive reference to the time of the destruction of Jerusalem, when the faithful disciples should be saved from the "great tribulation," which came upon the Jewish nation.

XXVII. Matt. xxv. 1-13.

See Luke xii. 35-37, which is the parallel place. The passage now before us refers to the same time,

and the same events which are mentioned in Matt. xxiv. for the two chapters xxiv. and xxv. are one continued discourse, on the destruction of the Jewish state, and the circumstances then to transpire.

The remark of Kenrick is very just: "The word *then*, with which this parable begins, shows that our Lord is still speaking upon the same subject about which he had been discoursing in the last chapter, viz. the period of the destruction of Jerusalem."* To the same purport is the comment of Bishop Pearce. "' *Then* shall the kingdom of heaven,' that is, at that time, and under those circumstances. This shows, that Jesus, in this chapter, is speaking on the same subject as in the foregoing one, viz. what was to happen at the destruction of the Jewish state." And again, on ver. 13, the Bishop says, "This plainly shows, that what was said before in this chapter, relates to the destruction of the Jewish state, expressed by the *Son of man's coming*, as in chap. xvi. 27, 28.†

It will be hardly possible for the careful reader to mistake the true application of this parable. By consulting ver. 13, he will perceive that Jesus himself made the application of it. In deducing the lesson he meant to enforce, he said, "WATCH, therefore, for ye know neither the day nor the hour *wherein the Son of man cometh*." Compare this with ver. 42 of chap. xxiv. It is evident, that the design of the Saviour was to teach his followers *watchfulness*, in view of his coming to destroy the Jewish state. Dr. Proudfit, an orthodox writer of high repute, and who not very often departs from the common interpretation of the Scriptures, allows that this parable has primary reference to the Jews. We give his sentiments on the subject. "These words may be considered as referring, primarily and principally, to the people of the Jews. The *slumber* and *sleep*, which the virgins were indulging, may be designed to express the deep and deplora-

* Expos. on the place.

† Comm. on Matt. xxv. 1, 13.

ble infatuation of that nation ; they remained unalarmed and unreclaimed, amidst the most pointed and repeated admonitions of our Lord and his apostles. By the coming of the *bridegroom*, mentioned in the sixth verse, is probably implied the appearance of the Son of God for the destruction of their city, the subversion of their temple, and utter overthrow and dispersion as a nation. This event occurred *at midnight*, that is, at a period altogether unexpected ; they did eat, they drank, they bought, they sold, they planted, they builded, they were absorbed in their secular pursuits and gratifications, until sudden destruction came upon them, as travail upon a woman with child." *

The phrase "kingdom of heaven" should here be understood somewhat as the word "church" is now generally used, viz. to signify the professed followers of Christ. They were represented by the virgins, — those who watched for their master's coming, by the wise virgins, and those who were regardless of that event by the foolish. Christians were too prone, like these virgins, to slumber. Paul, in writing to the Romans, endeavoured to awake them. "It is high time to awake out of sleep." Rom. xiii. 11. Addressing the Thessalonians, the same apostle said, "For your selves know perfectly, that the day of the Lord so cometh as a thief in the night. * * * * Therefore, let us not *sleep*, as do others, but let us *watch* and be sober." 1 Thess. v. 2, 6. By the coming of the bridegroom in splendor, with his attendants, Jesus represented his own *coming*, in his glory, with his angels, or messengers, at the destruction of the Jews. As the wise virgins entered with the bridegroom to the marriage, so the watchful Christians entered into the enjoyment of all the blessings which accrued to the church from that signal destruction of its enemies, which took place at the coming of Christ ; and, as the foolish virgins were excluded from the marriage, so the

* Lectures on the Parables, 1820, pp. 72, 73.

heedless, sleeping professors, who did not watch for their Lord, were excluded from the blessings which the watchful enjoyed, and were shut out in darkness and misery with the hypocritical Jews, the avowed enemies of Jesus Christ. Kenrick will be found to confirm the views here advanced. Remarking on ver. 13, he says, "These last words, as well as what the parable begins with, show that it refers to the coming of Christ, for the destruction of Jerusalem, and not to his coming at the general judgment; for he concludes with the same exhortation which he had subjoined to the account which he gave, in the former chapter, of the signs of his coming in that event; his language there was, (ver. 42,) 'Watch, therefore, for ye know not what hour your Lord doth come.' The intention of the parable is to enforce the necessity of *watchfulness*, by showing the distinction which will be made, in that day, between those by whom it was practised, and those by whom it was neglected."

XXVIII. "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Matt. xxv. 30.

This is the closing portion of the parable of the Unfaithful Servant, embraced in vers. 14-30.

That the twenty-fifth chapter of Matthew is a continuation of the subject commenced in the twenty-fourth chapter, we have shown in the preceding section. We refer also to the very lucid remarks of Mr. Balfour on this subject, in his "Second Inquiry," pp. 311-315. See also the "Plenary Inspiration of the Scriptures asserted," by Rev. S. Noble, Boston, 1828, pp. 217-223. We think it impossible for any candid and considerate person to read the remarks of these two authors, without being convinced, that the twenty-fourth and twenty-fifth chapters of Matthew both refer to the same events.

The "outer darkness," into which the unprofitable servant was cast, will be found to be fully explained in Section XXIII. of this chapter; and also the phrase-

ology, "there shall be weeping and gnashing of teeth." The reader is respectfully referred to what is there said, in order to save a repetition.

XXIX. "And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. xxv. 46.

• This is one of the standard proof-texts of endless misery; but we are confident, that the passage has no just reference to that subject. It must be inquired, When did the parable, to which these words belong, have its fulfilment?

At the very commencement of the parable, the Saviour informs us, when those things of which he spake were to take place. (See ver. 31.) "*When the Son of man shall come in his glory*, and all the holy angels with him, *then* shall he sit upon the throne of his glory," &c. Let the reader now be careful to observe, that all which is predicted in this parable was fulfilled *at the coming of the Son of man in his glory*. The only inquiry, therefore, which it is necessary to make, in order to ascertain when the events of this parable took place, is this, — *When did the Son of man come in his glory?*

In the first place, see Matt. xvi. 27, 28 : "*For the Son of man shall come in the glory of his Father, with his angels : and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom.*" This must be the same coming of the Son of man, mentioned in the text. In both instances, it is a *glorious* coming; in both, the Son of man is accompanied with angels; and in both, he comes to reward men according to their works. There is no room for doubt, that it is the same event which is spoken of in both these passages. Now notice particularly, that the Saviour says, "*There be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom.*" To "*taste of death,*"

is a Hebraism, signifying *to die*; and hence the meaning of this passage is, there be some standing here which shall not die, till they see the Son of man coming in his kingdom. Here it is evident, beyond possibility of mistake, that the coming of the Son of man was to take place during the natural lives of some of those who stood near him, at the time he uttered these words. Whenever the evangelists give an account of this conversation of our Lord with his disciples, as to the subject under consideration, they give it precisely in the same manner. See Mark viii. 38; ix. 1, "*Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. And he said unto them, Verily, I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power.*" See also Luke ix. 26, 27, "*For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.*" Here, in each instance, the evangelists have recorded the explicit assurance of Jesus, that his coming to judge and recompense men, according to their works, would take place while some of those people lived, who stood near him when he spake. What can be more plain?

On other occasions Jesus embraced opportunities to impress upon the minds of his disciples the same fact with respect to the coming of the Son of man. And, in one particular instance, he pointed out John, his beloved disciple, as a person who should live until his coming took place. See John xxi. 21-23. "Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, *If I will that he tarry till I come, what is that to thee? Follow thou me.*

Then went this saying abroad among the brethren, that that disciple should not die : yet Jesus said not unto him, he shall not die ; but *If I will that he tarry till I come*, what is that to thee ?” Agreeably to this account, John lived until after the destruction of Jerusalem. Again, in Matt. x. 23, we have the following words : “But when they persecute you in this city, flee ye into another : for verily I say unto you, *ye shall not have gone over the cities of Israel till the Son of man be come.*” Here is an unconditional assurance from the lips of the Saviour, that, pursued by their angry persecutors, the disciples would not traverse all the cities of Israel, before the coming of the Son of man took place. Now, as every thing predicted in the parable was to be fulfilled at the time of the coming of the Son of man, why should any part of the parable of the sheep and goats be applied to a day of judgment in the future state ? Was not the fulfilment confined by the words of the Great Teacher, to time long ago passed by ?

As it is thus seen most clearly, that the passage at the head of this section, had sole reference to the punishment of the unbelieving Jews, and the reward of the faithful Christians, at the time of the destruction of the Jewish polity and state, the reader may be prompted to inquire, why that punishment was said to be *everlasting* ?

Orthodox writers have very freely allowed, that the words *everlasting* and *eternal* are frequently used in a limited sense. Professor Stuart says, the word translated *everlasting* “is sometimes applied, (as in common life,) to things which endure for a long time, for an indefinite period. So it is applied to the Jewish priesthood ; to the Mosaic ordinances ; to the possession of the land of Canaan ; to the hills and mountains ; to the earth ; to the time of service to be rendered by a slave ; and to some other things of a like nature.” “Exeget. Essays,” p. 50.

Professor Robinson, of the Andover Institution,

says, in his edition of "Calmet,"—" *Eternal, Eternity*. These words often signify a very long time ; and, therefore, must not always be understood literally ; so we find 'eternal mountains,' to denote their antiquity, Gen. xlix. 26 ; Deut. xxxiii. 15. God promises to David an eternal kingdom and posterity ; that is, his and his son's empire will be of long duration."

Cruden, whose orthodoxy was never doubted, says, in his "Concordance," on the word *eternal* ; "The words *eternal, everlasting, forever*, are sometimes taken for a long time, and are not always to be understood strictly ; for example, it is said, Gen. xvii. 8. 'I will give to thee and to thy seed, the land of Canaan for an everlasting possession.' And in chap. xiii. 15, 'I will give it to thee and to thy seed forever ;' that is, for a long space of time. And in Gen. xlix. 36, we find *everlasting hills*, so called, to denote their antiquity, stability, and duration ; and this expression is used to show the long continuance and durableness of Joseph's blessing. God promises a throne to David, an eternal kingdom, a posterity that will never be extinguished ; that is, that his and his son's empire, will be of very long duration, 2 Sam. vii. 16. 1 Chron. xvii. 14. Thus, *thou shalt be our guide, from this time forth, even forever* ; that is, during our whole life. And in many other places of Scripture, and in particular where the word *forever* is applied to the Jewish rites and privileges, it commonly signifies no more than during the standing of that commonwealth, or until the coming of the Messiah."

Hear Whitby, also, on this point. "Nor is there any thing more common and familiar in Scripture, than to represent a thorough and irreparable destruction, whose effects and signs shall be still remaining, by the word *αἰώνιος*, which we render *eternal* ; * * * * and this specially is threatened where the destruction of a nation or people is likened to the overthrow of Sodom and Gomorrah." Com. on Jude 7.

The Greek word *αἰώνιος*, rendered *everlasting*, is de-

rived from *aiōn*, and must receive its signification from it. Now that *aiōn* does not signify eternity, is evident, because it is used in the plural number. It would be manifestly improper to speak of eternities ; but we fall into the same impropriety when we make *aiōn* or *aiōnios*, signify, of themselves, endless duration. And not only is *aiōn* used in the plural number, but words are added to extend its signification, even when numberless *aiōnes* are spoken of. Thus, Exod. xv. 10, literally rendered, is, "The Lord shall reign from *aiōn* to *aiōn* AND FARTHER." "And they that turn many to righteousness shall shine as the stars through the *aiōnes*, or ages, AND FARTHER." Dan. xii. 3. "And we will walk in the name of Jehovah our God, through the *aiōn*, and beyond it." Micah iv. 5. As the word *everlasting* is then used in the sacred Scriptures, in a large variety of instances, to signify limited duration, we say that, when applied to punishment, it ought, above every other case, to bear that sense. Jehovah hath said, that he "*will not cast off forever* ; that though he cause grief, yet will he have compassion, according to the multitude of his mercies ; for he doth not afflict willingly, nor grieve the children of men." Lam. iii. 31-33. This sentiment is utterly repugnant to the doctrine of interminable punishment ; and requires that the word *everlasting*, in the very few instances, in which it is applied to punishment, should be understood in a limited sense, as it must be understood in most of the instances where it occurs.

Speaking to the Jews of the divine chastisements, the author of the Epistle to the Hebrews says, "No chastening for the present seemeth to be joyous, but grievous ; nevertheless *afterward* it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii. 11. If this chastisement were strictly *endless*, how could it *afterward* yield the peaceable fruit of righteousness ? Is there any *afterward* to eternity ? Moreover, that the *fire*, Matt. xxv. 41, and *punishment*, ver. 46, are not to be understood

as endless in their duration, is evident from this circumstance. The parable in which they occur was spoken of Jews ; and the New Testament writers teach explicitly the salvation of the whole Jewish nation. See Rom. xi. 25, 26, and Heb. viii. 8 - 11.

The only objection which we can suppose may rest upon the mind of the reader is this : the same word is applied to *life* which is applied to *punishment*. It is rendered in one case "everlasting," in the other, "eternal" ; but it is the same word in both instances. If it does not signify endless duration when applied to punishment, how can it when applied to *life* ? On the other hand, if this life is to be enjoyed in the future state, why is not the punishment also to be suffered there ?

Answer : The same word is, in the same connexion, applied to different things, in other parts of the Scriptures, when, as all acknowledge, one thing is temporal, the other endless. Hab. iii. 6 ; Rom. xvi. 25, 26, and others.

But the proper answer to the objection, in the case before us, is this : We consider that the *life* spoken of in Matt. xxv. 46, is not confined to the immortal existence into which the human race are to be raised after natural death ; but is that spiritual life which the believer enjoys in this state. St. John says, "We know that we *have passed from death unto life*, because we love the brethren." 1 John iii. 14. John knew that he had then already passed from death unto *life* ; he was then in the enjoyment of spiritual *life*. Jesus saith, "He that heareth my word, and believeth on him that sent me, hath (he then already possessed) *everlasting life*, and shall not come into condemnation, but is *passed from death unto life*." John v. 24. And the original phrase here is the same which is rendered *eternal life* in Matt. xxv. 46. We believe that the "everlasting life," in John v. 24, and the "life eternal," in Matt. xxv. 46, are one and the same thing. This view of the subject completely removes the ob-

jection last introduced. For, if the punishment and the life are both allowed by us to be in the same state, the objection loses all its force.

Those who wish to examine this subject more fully, are referred to the author's "Illustrations of the Parables," pp. 314-354. See also the first American ed. of "Smith on Divine Government," pp. 217-227. "Winchester's Dialogues," ed. of 1831, pp. 53-61. Balfour's "Second Inquiry," ed. of 1827, pp. 311-340. See also Ballou's "Lecture Sermons," Lecture XVIII. For an examination of the subject of endless punishment, see "Universalist Expositor," Vol. I. pp. 55-61; also Vol. II. 325-350. Skinner's "Universalism Illustrated and Defended," pp. 196-211. Examine also "Universalist Expositor," Vol. IV. 149.

XXX. "Woe unto that man by whom the Son of man is betrayed! it had been good for that man, if he had not been born." Matt. xxvi. 24. Mark xiv. 21.

It has long been asserted by believers in endless misery, that Judas, concerning whom these words were spoken, must be eternally damned. It has been alleged, that he was one of the most wicked of men; and that he deserved no better fate, than to be eternally excluded from the presence of the Lord. It is not expedient to pass rash judgment in this case.

Let us look for a few moments to the history of Judas. He was one of the twelve apostles; and to him, as well as all the rest, power was given to work miracles in attestation of his divine appointment. We are not informed, but that he labored as faithfully as the rest, until the time of the betrayal. Jesus did not except Judas in what he said Matt. xix. 28; though what force is to be allowed to this circumstance the reader must judge, as that passage is involved in some obscurity.

That act of his life which has excited the most attention, was the betraying of his master. See Matt. xxvi. 14-16. 47-50.

There are some things to be said, in extenuation of

this crime. It was not done, we should think, through enmity to Jesus, or his cause. It seems reasonable, that Judas did not think that Jesus would be condemned. He probably thought, that Jesus would be cleared, if tried before the Jewish tribunal. He knew his master's innocence ; and perhaps he supposed it would be apparent at the trial, as it certainly was ; for even Pilate, the Roman governor, washed his hands, and said, " I am innocent of the blood of this *just person*." Matt. xxvii. 24.

Again, Judas might have thought, that even if his master were condemned, he could deliver himself from his enemies. He had heard Jesus say, that all power was in his hands ; he had seen him work miracles ; he had known him to deliver himself from the people ; and he could not have entertained a doubt, that Jesus could deliver himself at any time from the power of his enemies. One of the above reasons should be admitted. For when Judas saw that Jesus was condemned, and that he did not deliver himself, he seems to have been struck with the utmost astonishment and remorse, which shortly produced his death. See the account : " Then Judas, which had betrayed him, *when he saw that he was condemned*, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. * * * * * And he cast down the pieces of silver in the temple, and departed and went and hanged himself." Matt. xxvii. 3-5. Is this the language of an enemy of Christ ? Does it not show, that Judas thought Jesus would not be condemned ? Did he not make the most explicit avowal of his own guilt, before the chief priests and elders, and assert, in the strongest manner, the innocence of Christ ? He alone of all the twelve, publicly maintained, at that time, the innocence of Christ, for all the rest had " forsook him and fled," Matt. xxvi. 56 ; and Peter denied him three times, and cursed, and swore that he knew not the man, 69-75.

Why, then, did Judas betray his master ? See Matt. xxvi. 14—16. Judas wanted the money. Perhaps he wished to appropriate it to his own use, and perhaps he intended to put it into the treasury of the church, for he kept the bag, — a proof that he had been regarded with favor. The worst view that can justly be taken of the case of Judas is, that he betrayed his master, not through enmity to him, or to his cause, but for the reward which was given.

There are two accounts of Judas's death, which seem to be somewhat contradictory. See Matt. xxvii. 5 ; and compare it with Acts i. 18. The one writer states, that Judas hanged himself, — the other, that he fell down and burst asunder. But this difficulty exists only in the translation. There is no proof, that Judas hanged himself, or committed suicide in any way. The Greek word ἀνέχετο, rendered in Matt. xxvii. 5, "hanged himself," — does not necessarily have that signification. Campbell renders it *strangled himself*, and says it may be rendered *was suffocated*. Wakefield's version is, *was choaked with anguish*. A. Clarke says, it may be rendered, *was strangled*. This removes the apparent contradiction.

Let us pay a brief attention to the arguments which are brought forward to prove, that Judas must be forever lost.

1. We read, John xvii. 12, "None of them is lost, but the son of perdition." Does this passage show, that Judas will be lost *in the future state* ? or that he will be *eternally* lost ? Not at all. Judas was lost ; he was lost from the apostleship ; he was a lost and undone man, a poor, broken-hearted traitor, abandoned of the church and of the world. "Son of perdition" is a Hebraism, signifying one that is lost. Judas had misery enough in this world ; it is cruel to pursue him into eternity with the effects of his treachery.

2. Jesus called Judas *a devil*, John vi. 70. Judas *was a devil*, that is, he was διάβολος, an adversary to *Christ*. But will this prove the endless damnation of

Judas? No, for Jesus said to Peter, "Get thee behind me, Satan," Matt. xvi. 23, and no one supposes that Peter is forever lost.

3. It is alleged, that Judas committed self-murder, and that the Bible says, no self-murderer shall enter into the kingdom of heaven. We deny both these propositions. The Bible makes no such statement in regard to the self-murderer, nor is there any proof, that Judas committed self-murder.

4. It is alleged, that Jesus said, "Good were it for that man, if he had not been born." Matt. xxvi. 24. Now, if Judas should ever be saved, it would be good for him that he had been born; and, consequently, he can never be saved. We object to this strained and far-fetched sense of the passage. We do not believe, that Jesus intended any such inference should be made from his words. Those words are not to be strictly and literally interpreted, as they were a proverbial form of speech among the Jews, and every one knows, that proverbs are not to be literally considered. Adam Clarke has fully shown this in his Commentary, at the end of chap. i. Job (chap. iii.) cursed the day in which he was born; but no one supposes that he will be endlessly miserable. So also did Jeremiah (xx. 14-18); but Jeremiah, we trust, is not to be finally excluded from God's presence.

5. It is alleged, that Judas is gone to an endless hell, because the evangelist states, that he went "to his own place," Acts i. 25. But we deny that these words refer to Judas at all, as we shall show in the proper place.

Thus all the arguments, which have been brought forward to prove the endless misery of Judas, do utterly fail.

It should be remembered, that Judas fully repented of his sin. That his repentance was genuine is evident from the following considerations. 1. He confessed his guilt. 2. He asserted the innocence of Christ. 3. *He returned the money.* 4. *His sorrow caused*

his death, which it could not have done on any other supposition than that it was sincere. We close with the words of Dr. Adam Clarke.

“ The utmost that can be said for the case of Judas, is this : he committed a heinous act of sin and ingratitude, but he repented, and did what he could to undo his wicked act ; he had committed the sin unto death, that is, a sin that involves the death of the body ; but who can say, (if mercy was offered to Christ’s murderers, and the gospel was first preached at Jerusalem, that *these* very murderers might have the first offer of salvation through him whom they had pierced,) that the same mercy could not be extended to wretched Judas ? I contend, that the chief priests, &c., who instigated Judas to deliver up his Master, and who crucified him, and who crucified him too as a *malefactor*, having, at the same time, the most indubitable evidence of his innocence, were *worse* men than Judas Iscariot himself, and that, if mercy was extended to those, the wretched, penitent traitor did not die out of the reach of the yearning of its bowels. And I contend further, that there is no positive evidence of the final damnation of Judas, in the sacred text.” *

XXXI. “ But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.” Mark iii. 29.

We have already considered this passage, in section XIII. of this chapter, under Matt. xii. 31, 32. The reader will refer to that place for an exposition of the phrase “hath never forgiveness,” and for our views, in general, on the blasphemy against the Holy Spirit. Those who blaspheme against the Holy Spirit are in “danger of eternal damnation !” It is sometimes very confidently asked, if there is no such thing as eternal damnation, how can anybody be in danger of it ? The Universalist replies, “I believe in eternal *damnation* in the sense those words ought to bear in

* Com., end of Acts, chap. i.

that passage, and in the sense the Saviour originally intended. The blasphemer was actually in danger of it." The Greek expression, which our translators render "eternal damnation," is *αἰώνιον ἔπαισις*, literally *the judgment of the age*, not endless misery in the future world. All who blasphemed the power of the Holy Spirit, and resisted the evidence of the Christian religion, and joined with the Jews in persecuting the church of God, were subject to the *αἰώνιον ἔπαισις*, the judgment of the age.

XXXII. Mark vi. 11. For our views on this passage, see Section IX. of this chapter, on Matt. x. 15, and Section XII. on Matt. xi. 22-24.

XXXIII. Mark viii. 35-37. For our views on this passage, see Section XVIII. of this chapter, on Matt. xvi. 25, 26.

XXXIV. "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than, having two feet, to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell fire; where their worm dieth not, and the fire is not quenched." Mark ix. 43-48.

The parallel places are Matt. v. 29, 30, and xviii. 8, 9.

We shall consider this passage under the three following heads.

1st. What is intended by entering into "life" (ver. 43) ? or "the kingdom of God" (ver. 47) ?

2d. What punishment is intended by the phrases "hell" and "hell fire" ?

3d. What are we to understand by the expressions, "where their worm dieth not, and the fire is not quenched" ?

1. In regard to the first question, I reply, that, to

enter into "life," or "the kingdom of God," which are synonymous terms, was to enter the moral kingdom of Jesus Christ, which he came to establish in the hearts of men, — that kingdom, which came with divine power, at the end of the Jewish state. That kingdom was at hand, when John the Baptist, Christ, and his apostles began to preach, Matt. iii. 2, iv. 17, x. 7. This kingdom is not exclusively in another state of being; it was the moral reign of Christ among men. It came to *them*, Matt. xii. 28. It was said to be *within men*, Luke xvii. 19, 20. To enter into the kingdom of God, was to believe, profess, and obey the Gospel; and whoever did this was in the kingdom of God, let him be outwardly in any place. We will not extend our remarks on this topic, as we have already discussed this subject in Section III. of this chapter, under Matt. v. 20. See "Universalist Expositor," Vol. I. pp. 3–23, on phrase "kingdom of heaven."

2. What punishment is intended by the phrases "hell," and "hell fire"?

The phrase here translated hell is *γέεννα*, *gehenna*, and the phrase translated hell fire is, *τὴν γέενναν τοῦ πυρός*, the *gehenna of fire*.

Having already fully explained the scriptural sense of *gehenna*, in Section IV. of this chapter, under Matt. v. 22, (to which I refer the reader,) I shall not go so fully into the subject in this place. It is very singular, if *gehenna* is the term by which we are to understand a place of eternal punishment, that the word was never used by any of the inspired Christian teachers, except our Lord and James. The word occurs seven times in Matthew, three in Mark, and once in Luke, all in the discourses of our Lord; and, besides these, it occurs only once, viz. in the epistle of James.

We have no evidence, in the New Testament, that the word *gehenna* was ever employed in allusion to the Gentiles. In the twelve times in which it is employed in the New Testament, it is addressed to Jews. John wrote his gospel for the use of the Gentiles, and he

makes no mention of Gehenna. Paul was the great apostle to the Gentiles, and he never employs the word Gehenna. Is not this *very* singular, if the term is employed to signify a place of eternal punishment, to which Gentiles as well as Jews are exposed?

Gehenna, from Gee Hinnom, was the name of a valley, which bounds Jerusalem on the south, Josh. xv. 8, xviii. 16. Under the idolatrous kings, it was a holy, sacred place, because the idols were placed there. To break up the veneration which the Jews had for this place, the pious King Josiah caused it to be polluted, 2 Kings xxiii. 10; and to dishonor it to the utmost, he caused all the filth of the city, offal, dead carcasses, and every thing impure, to be carried there. This gave occasion to connect fire with Gehenna, for perpetual fires were kept up to consume the offal that was deposited there. The offal also continually bred worms, so that worms and fire were always associated with the place; and hence the expression, "where the worm dieth not, and the fire is not quenched." As the place thus became abominable, and detestable in the sight of all the Jews, it soon came to be used as a figure of any thing dreadful, of any signal calamity, of any irreparable destruction, of any consuming judgment. It also became a place of punishment in which criminals were burned. The *metaphorical* sense of Gehenna may be readily perceived in Jer. vii. 31-34, and also ch. xix. 8, 12. See Matt. v. 22, where *γέεννα* occurs, and where, as Parkhurst says, "a gehenna of fire (*τὴν γέενναν τοῦ πυρός*) does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being burned alive in the valley of Hinnom." Lex., *sub voce*. Adam Clarke is to the same purport. See his com. on Matt. v. 22.

Having thus ascertained the true sense of the word *Gehenna*, let us,

Consider the words, "where their worm dieth not, and the fire is not quenched"; verses 44, 46, 48. &

cannot be doubted for a moment, that these words must be joined in their sense with *Gehenna*. The adverb *where* points to that place as the place in which the worm did not die, and in which the fire was not quenched. *Gehenna*, as we have said, was made the receptacle of the filth and offal of Jerusalem, in which, of course, worms were bred, and to destroy which a perpetual fire was kept burning. These expressions were designed to show, that the punishment of those, who, like the Jews, did not enter into the kingdom of Christ, would be severe like that of *Gehenna*, and of a very long duration. It is altogether probable, that our Lord borrowed this expression from the Jewish prophets; and I am willing to follow the rule so judiciously laid down by Dr. Whitby. "These words seem plainly taken from Isaiah lxvi. 24, where they exactly may be found; and it seems reasonable to interpret them according to the received opinion of the Jews, since otherwise our Lord, by using this expression frequently in speaking to them who would be sure to understand it in the usual sense, without saying any thing to show he did not understand it as they did, must have strengthened them in their error." * What was the sense in which Isaiah used these words? See chap. lxvi. 24. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." This passage cannot be considered as having reference to a future state of punishment, because it is said to be fulfilled where time is denoted by *new moons and sabbaths*; and by comparing Isaiah lxvi. 22, with lxv. 17-21, it will be seen, further, that at this time men were to "build them houses and inhabit them, plant vineyards, and eat

* Com. on Mark ix. 43, 44.

the fruit of them." It is unquestionable, that the prophet used the words before us in application to *temporal* judgments ; and, according to Dr. Whitby's wholesome rule, we must so understand the words of Christ. It appears from Dr. Lightfoot, that some of the Jewish Rabbins understood the words of Isaiah in the same manner. " Some of the Rabbins apply that of Isaiah hither, chap. lxvi. verse the last : " They shall go out and see the dead carcasses of the men that rebel against me ; for their worm shall not die, and their fire shall not be quenched." " Those Gentiles (saith Kimchi upon the place) who come to worship from month to month, and from sabbath to sabbath, shall go out without Jerusalem into the valley of Jehoshaphat (or Hinnom), and shall see the carcasses of Gog and Magog, &c." And a little after, " The just shall go out without Jerusalem into the valley of Hinnom, and shall see those that rebel, &c." To this Lightfoot adds, that this was called the valley of Jehoshaphat, either because he here erected some building, or did some other work, or because of judgment, the word " Jehoshaphat," signifying, the Lord is judge.* If Whitby's rule is a good one, and Lightfoot concurs with him in this particular, (xi. 407,) Jesus must have intended by the words under examination, the *temporal* judgment which fell upon the Jews. To represent any divine judgment that was effectual, that did not cease until it had done its whole work, by unquenchable fire, was very common with the Jewish writers ; see Isaiah i. 31 ; xxxiv. 10 ; Jer. iv. 4 ; vii. 20 ; xvii. 4, 27 ; Ezek. xx. 47, 48. The word ἀσβεστος, rendered unquenchable, occurs in the following instances only in the New Testament : Matt. iii. 12, and its parallel, Luke iii. 17 ; Mark ix. 43, 45. From all that has been said, it will be clearly seen, that Jesus but followed the examples of the Jewish prophets, in applying the phrases " *Gehenna*," " the worm that dieth not,"

* Works, X. 81, 82.

"the fire that shall not be quenched," to the temporal judgments of the Jews.

XXXV. Mark x. 15.

For an exposition of this passage, see the remarks on the parallel place, Matt. xviii. 3. Section XIX. of this chapter.

XXXVI. Mark x. 24, 25.

See remarks on the parallel place, Matt. xix. 23, 24. Section XXII. of this chapter.

XXXVII. "And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark x. 29, 30.

The parallel passages are Matt. xix. 29, and Luke xviii. 29, 30. Had we room here, we would gladly enter into a full consideration of the sense of the passage; but we are more particularly concerned, in this article, with the following expression, — "and in the world to come eternal life." In the consideration we shall confine ourselves to two particulars: 1st, what is meant by "eternal life"; and 2d, what is meant by the phrase, "world to come."

1st. What is meant by "eternal life"? This phrase is not used by the sacred writers to signify endless blessedness beyond the grave, but that state of spiritual life and peace which was the immediate effect of faith in the Gospel of Jesus Christ. This "eternal life" stands opposed to that *death* in trespasses and sins of which the sacred writers so frequently speak. The Saviour speaks on this wise: John v. 24, — "He that heareth my word, and believeth on him that sent me, *hath everlasting life*, and shall not come into condemnation; but *is passed from death unto life*." Now the *life* here spoken of is not the "immortality" and "incorruption" promised to men by the Gospel, after *the literal* resurrection of the dead; but the spiritual

life which believers then enjoyed, at the time the Saviour uttered the passage ; for he said of such as believed his Gospel, that they had then already passed from death unto life. Hence we read, John xvii. 3, that to know God is *life eternal* ; and hence the apostle says, 1 John iii. 14, " We know that we *have passed* from *death* unto life, because we love the brethren. He that loveth not his brother abideth in death." Presuming then, that this subject is plain, and that there cannot remain a doubt, that the " eternal life " mentioned in the passage, was the spiritual peace and joy experienced by the believer in the exercise of faith, and at the time of the exercise of faith, we shall pass to the consideration of the phrase, " the world to come." See Sections III. and XXXIV. of this chapter.

2d. The " world to come." What we have said on the phrase " eternal life," shows conclusively, that by the " world to come," the sacred writers did not mean the future immortal existence. Adam Clarke expresses his perfect satisfaction, that the phrase " world to come " signifies the Christian dispensation. " The ' world to come,' " says he, " is a constant phrase for the times of the Messiah, in the Jewish writers." See on Matt. xii. 32. The sacred writers, and the New Testament writers in particular, maintained a perfect distinction between *the age of the law*, and the *age of the Gospel*. The age of the law lasted until the coming of Christ to destroy the Jews,—at which time, it is said by the evangelist, the kingdom of God came with power. Jesus and the apostles, therefore, looked forward to the full coming of the kingdom of God, and the overthrow of its enemies, as a highly important event,—a great era,—when the dispensation of the law entirely ceased, and that of the Gospel was fully set up. The age of the law they called *this world*, or age, because they lived under it, though near its termination ; and the age of the Gospel they called the age or *world to come*, because it was then the coming or *approaching*

age, the next succeeding age. *This world*, or *aiōn*, a phrase frequently employed by Christ and his apostles, signified, as we have said, the age of the law under which they lived. See Matt. xiii. 32 ; Mark iv. 19 ; Luke xvi. 8 ; Rom. xii. 2 ; Eph. i. 21. This was the *general* sense of the phrase. Hence we read of the *end* of the age, or world, that is, the age of the law. Matt. xiii. 40, 49. Paul says, 1 Cor. x. 11, that the end of the world had then already come, that is, the time had drawn near ; and in Heb. ix. 26, he represents Christ as having suffered at the conclusion of the world, or age. Then, when they spoke of the world or age *to come*, what did they mean ? They meant the age of the Gospel, which commenced at the destruction of the Jewish state. Hence Paul, speaking of the messengers, or angels, of the Jewish law, says, that the *world to come*, the age of the Gospel, had not been put in subjection to them, Heb. ii. 5 ; and those who had been brought to the knowledge of the Gospel were said to have tasted "the good word of God, and the powers of the *world to come*," or age of the Gospel. Heb. vi. 5.

"He shall receive a hundred fold now *in this* time," that is, under the law, even before the kingdom of God shall come with power. But in the world to come he shall receive eternal life. At the full coming of the kingdom of God, when the dispensation of the law has entirely ceased, when the rage of your enemies is spent, and it is put out of their power to injure you, you shall enjoy fully, —more fully than ever before, the life and peace of the Gospel. Your faith shall be strengthened, your doubts shall be all removed, the religion you profess shall have become established, your peace of mind shall be abundant, and your outward peace greater than ever before.

XXXVIII. Mark xiv. 21.

See remarks on the parallel place, Matt. xxvi. 24, Sect. XXX. of this chapter.

XXXIX. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 16.

For proof that these words had a peculiar application to the apostolic age, see verses 17 and 18.

But so far as Universalism is concerned, we have no objection that the words should receive a general application. But *where* is the believer to be saved? and *where* is the unbeliever to be damned? Not in the future state, surely. There is not the least reference to the immortal state in the passage, that we can see. Is it said, He that believeth and is baptized *in this world*, shall be saved *in the future world*? and he who believeth not *in this world*, shall be damned *in the future world*? Nothing of this kind is stated. The rational inference from the passage is, that the salvation is conjoined with the faith; and when the creature possesses the latter he enjoys the former. So when he is in unbelief, he is damned. The Saviour said; "He that believeth not is *condemned already*."

Dr. Campbell says, that the word damned "is not a just version of the Greek word. The term *damned*, with us, (he says,) relates solely to the doom which shall be pronounced upon the wicked at the last day. This cannot be affirmed, in truth, of the Greek *κατακλινω*, which corresponds exactly to the English word *condemn*." Note *in loc*. See also Horne's "Introduction." Vol. I. p. 446.

XL. Luke iii. 7.

See remarks on Matt. iii. 7, Sect. I., of this chapter.

XLI. Luke iii. 17.

See remarks on Matt. iii. 12, Sect. II., of this chapter.

XLII. Luke ix. 24, 25.

See remarks on Matt. xvi. 25, 26, Sect. XVIII., of this chapter.

XLIII. Luke x. 12-15.

See remarks on Matt. x. 15, and xi. 22-24, Sections IX. and XII., of this chapter.

XLIV. Luke xi. 31, 32.

See remarks on Matt. x. 15, Sect. IX.

XLV. Luke xii. 4, 5.

In Sect. XI., of this chapter, under Matt. x. 28, we have shown our reasons for rejecting the usual interpretations of this saying of the Saviour. We do not believe, that it has the slightest possible allusion to the doctrine of endless misery. We refer particularly to the remarks and references under Matt. x. 28, and recommend the reader to give the most careful attention to the article in the "Universalist Expositor," from the pen of Rev. Hosea Ballou, of Boston. Vol. II. pp. 233-241.

XLVI. Luke xii. 10.

See remarks on Matt. xii. 31, 32, Sect. XIII. of this chapter; and Mark iii. 29, Sect. XXXI. of the same.

XLVII. "I tell you, nay; but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay; but except ye repent, ye shall all likewise perish." Luke xiii. 3-5.

At the first verse of the chapter, we are informed, that some who were present with the Saviour, told him of the Galileans, "whose blood Pilate had mingled with their sacrifices." These Galileans had come up to Jerusalem to offer sacrifices; and when assembled for that purpose, Pilate, for their opposition to the Roman government, as it is supposed, attacked them with an armed force, and put them to death. So singular a calamity might have induced the people to think they had been guilty of some enormous crime, which God had seen fit to punish in this signal manner; but Jesus cautions them against such a conclusion, by saying, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay; but except ye repent, ye shall all likewise perish;" ver. 2, 3; that is, in a like

way, in a similar manner.* This cannot be applied to the future state, because it is evident, that Jesus intended there would be a similarity between the destruction of the Jews and the Galileans here spoken of. The Saviour then referred to the case of eighteen men on whom the tower of Siloam fell, and slew them, and inquired, "Think ye that they were sinners above all men that dwell at Jerusalem?" ver. 4. This question he answered in the negative, and added, "Except ye repent, ye shall all likewise perish." ver. 5. It is a fact which should not be forgotten, that there was a peculiar resemblance between the destruction of the Galileans, and of those on whom the tower of Siloam fell, when compared with the destruction of the Jews. The first mentioned, it is thought, were slain for their opposition to the Roman government; for the Galileans had a strong antipathy to the Romans.

Now the Jews, at the destruction of their city, perished, not only by the assaults of the Roman armies, but they fell in the temple; many of them had their blood mingled with their sacrifices, and they were buried in the ruins of the temple.

Bishop Pearce paraphrases the passage, "Except ye, the nation of the Jews, repent, your state shall be destroyed." Hammond is to the same purport; "If you continue your present wicked practices, raising sedition under pretence of piety, as frequently you are apt to do, then, as they perished on the day of Pascha at their sacrifice, so shall a multitude of you on that very day, in the temple, be slaughtered like sheep, and that for the same cause, a sedition raised in the city." Adam Clarke says, on the words, "ye shall all likewise

* The Jewish nation did perish in that manner. The words did not refer, and should not be applied, to mankind generally, but to the Jews in particular. The word rendered *likewise*, is ὁμοίως, in ver. 3, and ὁμοίως in ver. 5. The former word signifies, according to the best Greek Lexicons, *in the same way, or like manner, just so, exactly thus*; and the latter signifies, *in a like manner, alike, just as*. See Parkhurst and Donnegan, among others.

perish," — "ye shall perish in a like way, in the same manner. This prediction of our Lord was literally fulfilled. When the city was taken by the Romans, multitudes of the priests, &c. who were going on with their sacrifices, were slain, and their blood was mingled with the blood of their victims ; and multitudes were buried under the ruins of the walls, houses, and temples."

XLVIII. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke xiii. 28, 29.

See the whole passage, embraced in verses 23 — 30. See also Sect. VII., of this chapter, on Matt. vii. 22, 23, and compare Sect. VIII. of same chapter on Matt. viii. 11, 12.

Those who understand the phrase *kingdom of God*, as here used, to signify the final state of the blessed, will regard this text, as affording very strong proof, against the salvation of all mankind. But what reason is there for understanding it in this sense? It is not its general meaning in the New Testament. With a few exceptions, it signifies the reign of Christ on the earth, the kingdom he here set up, which consisted of righteousness, peace, and joy in the Holy Spirit. It was called the kingdom of heaven, or God, because its King was heavenly, its laws heavenly, and its object heavenly. It is said to be received, — to be at hand, — to come, — to be shut up, — to be among men, — to suffer violence, — to be taken by force, — to be taken from the Jews and given to the Gentiles, — to grow like a grain of mustard seed, &c. &c. Now, these expressions show, that the phrases, kingdom of God and heaven, are used to signify the kingdom of Christ on the earth. Hence, being thrust out of this *kingdom*, is not being thrust out of immortal glory, and

excluded from the final state of the blessed ; but being thrust out of the kingdom of Jesus in this world.

To understand the text, then, we have only to look into history, and we shall there find it explained. It is prophetically explained in the 24th and 25th chapters of St. Matthew, where Jesus foretells the judgments that would fall upon his enemies at the destruction of Jerusalem, and the reward that would then be conferred upon his disciples. And according to Josephus, we find that all these things took place agreeably to our Lord's prediction ; so that the Jews, when their temple was destroyed, and they were dispersed and scattered abroad, saw themselves thrust out of the kingdom, and those who had been converted to the Gospel from all quarters of the world, sitting down in the kingdom with Abraham, &c., or in the faith of Abraham, Isaac, and Jacob. Matt. viii. 11. Hence the phrase, "weeping and gnashing of teeth,"—it is expressive of their wretched condition when thrust out, and suffering the woes which then came upon them, —woes unparalleled in history. See on phrase "weeping and gnashing of teeth," Sect. XXIII. of this chapter.

Josephus informs us, that not a single Christian suffered in the awful siege of Jerusalem. By observing the signs which Christ said would foretell that great event, they all fled from the city when the calamity was approaching ; and thus they rested securely in the kingdom of God, under the broad wing of the divine protection, while the Jews were literally thrust out. Hence, the Saviour said to the man who asked whether few would be saved, "Strive to enter in at the strait gate ; for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know you not whence ye are : then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he

shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity."

"Strive to enter in," — that is, do not wait, but seek *now* to become my disciples ; for the time when you will have the opportunity of seeking is short ; many will seek to enter my kingdom, when it is too late, and, therefore, will not be able ; they will seek when they see the calamities that are coming upon them ; but then I shall have risen up and shut the door, and their time for gaining admittance will be passed. Now all this is literally true, for when Jerusalem was destroyed, the Jews ceased to enjoy Gospel privileges, and thus the door of the kingdom was closed against them. And while they saw themselves thrust out, and were suffering the righteous judgment of God, they beheld those they had persecuted safe and happy in the kingdom.

XLIX. Luke xiii. 34, 35.

See the remarks in Sect. XXV., of this chapter, on Matt. xxiii. 37.

L. Luke xiv. 12 — 14.

This passage is sometimes thought to establish the doctrine of a *future retribution* ; but is not generally used as direct proof of *endless* misery. Those who would become acquainted with my opinion of it, are referred to my "Illustrations of the Parables," pp. 164 — 171.

LI. The parable of the RICH MAN AND LAZARUS. See Luke xvi. 19 — 31.

The portion of Scripture usually denominated the parable of the Rich Man and Lazarus, has long been regarded as one of the strong pillars of the doctrine of endless misery. Very few people are aware how much has been written on this subject by Universalists. The arguments, the illustrations, the definitions, have been repeated again and again. All those persons who have had the opportunity to examine, and the disposition to weigh candidly, what Universalists have said in regard to this matter, are fully persuaded that this parable, when understood according to its original design, fur-

nishes no proof of the heathen doctrine of endless punishment.

We maintain, in regard to this portion of Scripture, 1st. Supposing it to be a literal account, and not a parable, it fails to support the two principal theories of endless misery, viz. either as resulting from the decree of God, or inflicted as a punishment for sin. There is nothing said of *election*, or *reprobation* in this account. We are not informed, that the beggar was elected from all eternity to everlasting life, or that the rich man was reprobated to eternal death. There is not a word from which such an inference could be drawn. Neither does it prove, that the rich man was punished after his death *for his sins*. Not a word is uttered against his character; not a word in favor of the character of Lazarus. Lazarus is not said to have been *good*; neither is the rich man said to have been *evil*. All these things have been taken for granted; but there is no proof of them. For aught the parable states to the contrary, we do not know that Dives was not the better man of the two.

2d. We maintain, that the literal sense of this passage disagrees utterly with the religious views of those who put such a sense upon it. If this portion of Scripture be a literal account, then the common doctrine that the inhabitants of the fiery pit are filled with wickedness and spend their time in blaspheming God, is false. The rich man *prayed* to Father Abraham. He breathed forth a holy desire. Warn my five brethren, he said, that they may not come into this place. Surely this was a benevolent prayer. Again, Abraham intimates, that there were some persons in the place of happiness who desired to go to the place of misery. "Between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot." Now all this is directly opposed to the common views of partialists in regard to heaven and hell; and, therefore, we say, that the literal sense of the passage we are considering, disagrees utterly with the religious opinions of those who put such a sense upon it.

3d. It is evident, that the passage is a PARABLE, and not a literal account. Dr. Whitby affirms, that this parable was not original with our Lord, but was quoted by him from certain Jewish writings,* in which it was confessedly used as a parable ; and Archbishop Tillotson remarks, that in some ancient manuscripts, the passage commences as follows ; “ And he spake a parable unto them, saying, there was a certain rich man,” &c. The beggar is said to have been carried by angels into *Abraham's bosom*. Is this to be understood in the literal sense ? Look once more. All the parties in the parable are supposed to be in possession of their bodies and all their senses. They see, they feel, they hear, they speak, they have tongues, and fingers, and eyes. How is this to be explained, on the presumption, that the account is not a parable ? We do not read, that there had been any *resurrection* from the dead. Nothing is said, that Abraham, or Lazarus, or the rich man had been *raised* from the dead. We are told, that the rich man *died and was buried*, and there the account leaves him in the grave. The whole scene is laid in *hades*, the grave, or state of the dead ; and the Christian doctrine of the resurrection is not introduced into the account at all. But yet in the grave, in the *buried state*, without any resurrection, the parties have their living bodies, eyes, ears, fingers ; they converse, they reason, they see each other. Is not this clearly a parable ? a parable founded on the heathen views of *hades* ? and utterly opposed, in its literal features, to the Christian doctrine of the resurrection to life and immortality ? Nothing is said in the parable of a previous *judgment*, any more than of a *resurrection*. The clergy preach much about a future judgment ; but not a hint is given of it in this parable. The rich man was sent to hell without having been judged. How does it happen, that he was sent to hell before the great judgment day, about which so much has been said ? Was he doomed to punish-

* See his note on Luke xvi. 29.

ment before he was adjudged guilty ? We wish to have some light on these matters.

4th. We are confident, that in this parable Jesus referred, not to scriptural views concerning *hades*, but to the views entertained by the heathen concerning Tartarus and Elysium. These heathen views had been, in part at least, imbibed by the Jews. Jesus referred to them, not to acknowledge the heathen notions to be well founded, but, by making them the base of a parable, to set forth a train of interesting facts. There can be no question, that the passage is a parable ; of course, the truth to be taught is to be sought for under the imagery. *Hades*, or *hell*, and all the personages mentioned in the parable, are to be viewed as parts of the metaphor.

Hades, in the Bible, is the state of the dead, to which all men go, good and bad ; a state of unconsciousness, of silence, of darkness. But among the heathen, *hades*, or the under world, was a place of activity, peopled with its millions of heroes, sages, and others. *Hades*, as it is represented in the parable before us, is highly different from the *hades* in which the sacred writers believed. The former is of heathen origin ; and is employed by the Saviour, not to recognise the heathen notions as true, but parabolically, to set forth a train of interesting facts.

It is sometimes said, that Universalists apply a different principle to the interpretation of this parable, from what they apply to any other. But this is a great mistake. The interpretation in this case is by no means singular. There are several instances in the Scriptures, wherein the notions of the heathen concerning *hades* are adopted for the purposes of figure, and without any intention of recognising them as literally true. We find a passage in Ezekiel xxxi. 15 - 18, where the temporal destruction of Pharaoh, king of Egypt, is thus described ; " Thus saith the Lord God, in the day when he went down to the grave, I caused a mourning ; I covered the deep for him, and I restrained the floods

thereof, and the great waters were stayed ; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, *when I cast him down to hell with them that descend into the pit* ; and all the trees of Eden, the choice and best of Lebanon, all that drink water shall be comforted in the nether parts of the earth. They also went *down into hell* with him, unto them that be slain with the sword ; and they that were his arm, that dwelt under his shadow in the midst of the heathen." This is a highly figurative description of the *temporal* destruction of Pharaoh, and the Egyptian nation. Their fall is described as a *descent into hell*, into the "nether parts of the earth," where they are said to meet those who had been slain with the sword. The whole is unquestionably a metaphor, founded upon the views which prevailed at that time concerning *hades*, or the under world. But a still more striking passage is found in Isaiah xiv., where the overthrow of the king of Babylon is described in the most glowing language. The inhabitants of *hades* rise up to meet him at his approach ; the kings of the lower regions rise from their thrones, and address him. See the passage ; "Thou shalt take up this proverb against the king of Babylon, and say, how hath the oppressor ceased," &c. " *Hades* from beneath is moved for thee, to meet thee at thy coming ; it stirreth up the dead for thee, even all the chief ones of the earth ; it hath raised up from their thrones all the kings of the nations, — all they shall speak, and say unto thee, Art thou also become weak as we ? art thou become like unto us ? " verses 4, 9, 10. Now let the reader reflect upon this passage one moment. The scene of it is laid in *hades*, or *hell*. The inhabitants are the dead. The dead rise up and taunt the king of Babylon at his destruction, saying, " Art thou become like unto us ? " This is literally untrue, and impossible ; because the dead know not any thing. The whole passage is a *prosopopœia*, designed to represent the fall of Babylon. No one supposes, that the views of *hades* here intro-

duced by the prophet, were literally correct ; all agree that he used them metaphorically, to give force and beauty to the subject of his prophecy. We take the same ground in regard to the parable of the Rich Man and Lazarus ; and the argument is precisely as good in the one case as in the other. We maintain, that Jesus did not refer to the vulgar notions of *hades* to acknowledge them correct, any more than Isaiah did ; they both employed them by way of metaphor. Very few people are aware how often the sacred writers draw their figures from *hades*. "Thou Capernaum, which art exalted unto heaven, (the highest state of temporal prosperity,) shall be brought down to *hades*," Matt. xi. 23 ; that is, the lowest temporal degradation. "On this rock, I will build my church, and the *gates of hades* shall not prevail against it." Matt. xvi. 18. Here, *gates of hades* is a metaphor for the powers of wickedness. See also Luke x. 15 ; Rev. xx. 14 ; and others.

Now, when we see, that it was common for the sacred writers to draw their metaphors from *hades*, referring even to the *gates*, and representing the dead as talking to each other, and welcoming the approach of those who went down to destruction ; and when we consider, that the literal sense of the parable of the Rich Man and Lazarus sets reason at defiance, and contradicts, essentially, the Christian doctrine of the future state, we find that we are obliged to adopt the same principle in the interpretation of this parable, that we adopt in interpreting other passages of Scripture, in which the views of the heathen concerning *hades* are referred to metaphorically.

We have not room for further comments in this place. Those who desire to see the parable more fully explained, are referred to my "Illustrations of the Parables," pp. 210-249. See also Ballou's "Select Sermons," pp. 37-50. Also his "Notes on the Parables," 4th edition, pp. 253-283 ; and his more recent work, "Examination of the Doctrine of Future Retribution," pp. 97-102. Also Balfour's "First

Inquiry," 3d ed. pp. 59—84. See also the excellent work of Rev. Menzies Rayner, being nine Lectures on this Parable, Boston, 1833. This is the largest publication that we have seen in regard to this parable.

LII. Luke xviii. 17.

See remarks on Matt. xviii. 3, Section XIX. of this chapter.

LIIL. Luke xviii. 24, 25.

See remarks on Matt. xix. 23, 24, Section XXII. of this chapter.

LIV. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx. 35, 36.

Our attention is called to this passage as containing a serious objection against the doctrine, that all men will live again, in the future state, and finally be happy. It cannot, indeed, be brought against our views by believers in the endless misery of the wicked; because the whole force of the objection lies as much against that doctrine, as against ours,—the objection being, that none but the good will be raised from the dead; consequently the wicked will not exist to be miserable at all. The argument from the passage is this,—the text speaks of such, and only such as are "accounted *worthy* to obtain that world and the resurrection;" the inference is, that *some* are not worthy, and therefore will not be raised, in which case they are annihilated at death.

The difficulty presented is on the words,—“they which shall be accounted *worthy* to obtain,” &c. Now, to get all the light we can, it may assist us, first, to look into the other Evangelists and see how *they* have recorded this conversation of our Lord. Perhaps the same language may not be alike attributed to him; at least, we should hardly expect *either* to omit a very important, if not the most important qualification in the conversation. Let us then see how Matthew has recorded it:

"Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection, they neither marry, nor are given in marriage, but are as the angels of God in heaven." Matt. xxii. 29, 30.

Here, it will be perceived, that the language of our Lord, as reported by Matthew, is almost identical with that recorded by Luke, *excepting the qualification in the text from Luke*, about the "worthiness," which is wholly omitted. Let us look also at Mark :

"Do ye not, therefore, err, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." Mark xii. 24, 25.

Here, again, that *qualification* is totally omitted; and the language, with that exception, and the interrogatory form which is given to the first part of the passage, is very like that in Luke.

John makes no record of our Lord's conversation with the Sadducees on this subject at all. Now what shall we do? We find, that two out of three Evangelists who report this discourse, make no mention of the qualification found in Luke. But what then? Are we, therefore, to say what Luke reported is not true? No, — certainly not. What we are after is, the weight of evidence as to the importance of that qualification. And that weight is as two to one against the importance of the words in question. We say against the *importance*, because, had Matthew and Mark considered them important, (as the objection we are noticing certainly is,) it is hardly rational to conclude they would have omitted them altogether. The most probable conclusion is, that, whatever we may understand by the words now, Luke did not intend by his report to give a sense to the conversation, which the other Evangelists did not receive or record. They all ought to be understood as harmonizing.

Now, in relation to the phrase "worthy to obtain," we find, that learned translators, since King James's

day, do not render the passage as it stands in our common translation. Instead of the word *worthy*, Dr. Campbell uses the word "honored" and the other appropriate connecting words, which make the text speak of the *honor* of the resurrection. In view of all the information we can obtain, we make no doubt, but that the passage should be understood as saying in effect, that, in reference to that honorable, glorious, and most worthy end, the resurrection of the dead, (in which all are to share,) they neither marry, nor are given in marriage ; but are as the angels in heaven. We adopt this conclusion, for the following reasons : 1. Matthew and Mark say nothing of the qualification of worthiness as a pre-requisite to insure a resurrection ; nor, indeed, anywhere in the Scriptures (unless we except the common translation of Luke) is the resurrection spoken of as the *reward of merit* in this life. It is ascribed exclusively to the grace and power of God. 2. Because learned modern translators have rendered the passage in a different way, which does not suppose the necessity of the objection that has been raised. And 3. Because, if there is any one point clear in all the Bible, it is, that all men shall be raised from the dead ; and no one passage must be so interpreted or understood, as plainly to contradict the general tenor of Scripture testimony. As evidence of the fact, that all are to be subjects of the resurrection, we ask the reader to look at only the second verse after the text quoted at the head of the article ; and he will see, that even Luke himself did not understand his language as sanctioning the *inference* (for it is an inference at most), that all will not live in the resurrection. It will be recollected our Lord had quoted from Exodus iii. 6, to show that Abraham, Isaac, and Jacob are still living, since God, who is God of the living *only*, is their God. Now read verse 38, "For he is not a God of the dead, but of the living, For ALL live unto him," that is, all who, like Abraham, Isaac, and Jacob, are dead as to the flesh, live in the resurrection.

Moreover, take notice of St. Paul's testimony, who treats largely, and with much particularity, on the subject of the resurrection of the dead, in 1 Cor. xv. See verse 22. "For as in Adam *all die*, *EVEN* so in Christ shall *all* be made *alive*." Again, verse 49, "As we have borne the image of the earthly, we shall also bear the image of the heavenly." Also, verse 51. "We shall not all sleep; but we shall *all* be changed, in a moment, &c., for the trumpet shall sound, and the *dead* shall be raised incorruptible, and we shall be changed." In the whole description, Paul speaks of the "dead" and of the "resurrection," without any qualification or restrictions whatever; on the contrary, he uses the terms as including the whole. This remark will not be questioned.

On the whole, then, "comparing Scripture with Scripture,"—and this is the only safe rule in ascertaining the meaning of any doubtful passage,—we are constrained to conclude, that the language of Luke, as found in our common translation, ought not, and must not, be so understood as to teach the doctrine of annihilation, or that the resurrection is the reward of worthiness, rather than the gift of God, and that some, for the want of this merit, will never be raised, but sleep the sleep of eternal oblivion. Let every one reflect upon this subject for himself, as a candid reasoner, taking all the facts into the account, and we see not how he should come to a different conclusion.*

LV. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John iii. 3.

"Marvel not that I said unto thee, Ye must be born again." John iii. 7.

All Christians are agreed respecting the necessity of the *new birth*; therefore, all will most heartily concur.

* The above article was published some years since in the "Christian Intelligencer," and was by us laid aside, as worthy of republication.

in the declaration,—*ye must be born again*. But though all are agreed here, there is a very great difference of opinion respecting its nature, some believing it a total change of nature, and others believing it a change of principles, motives, and habits. There is also a great difference of opinion, respecting the necessity of the *new birth*. Some say it is necessary, because God has ordained, that unless we are born again here, we shall never be happy hereafter ; others say, it is necessary to make us happy here, and fit us for life's duties and enjoyments, and that our final condition is in no way dependent on our being born again here.

That the Saviour, in the case before us, simply urges the necessity of the new birth, with reference to our present condition, is evident from the preceding verses. They read thus :—“ There was a man of the Pharisees, named Nicodemus, a ruler of the Jews : the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old ? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit.” Here it is twice asserted, that Nicodemus must be born again, to enter the kingdom of God. The whole question then, turns on the meaning of the phrase, *kingdom of God*.

By looking at other places where Christ taught the new birth, there will be no difficulty in understanding this. Thus he says,—“ Repent, for the kingdom of heaven is at hand.” So John,—“ Repent, for the kingdom of heaven is at hand.” “ Woe unto you Scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men ; for ye neither go in

yourselves, neither suffer ye them that are entering, to go in." Matt. xxiii. 13. Now the kingdom here spoken of, as *at hand*, and as being *shut up*; is the kingdom of God or of heaven; but it can mean nothing more than the reign or kingdom of Christ on the earth. This was near, about to come, when Christ commenced preaching.

This, the Scribes would neither enter themselves, nor permit others, if possible to prevent them; and therefore, they are said to have shut it up,—that is, they would not become converts to the faith of Christ, or allow others to do so, if they could prevent it.

This makes the text heading our article, perfectly plain. Nicodemus must be born again, to be a disciple of Christ, to enter his kingdom on earth, to enjoy the blessings of his religion here. This was the reason why the Saviour said, "Ye must be born again." It is the same as saying, ye must be holy in order to be happy; ye must obey me, if ye would have true peace and joy. Therefore, the circumstance, that all are finally to be born into the kingdom of God above, does not affect the argument about the necessity of conversion to be happy here.

For further information in regard to the true sense of the phrase kingdom of God, see Section III. of this chap. on Matt. v. 20, and Section XXXIV. of the same chap. on Mark ix. 43—48.

LVI. "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." John iii. 36.

These words are generally supposed to teach, that the final condition of man is suspended upon faith and obedience in this life; for as it is said, the unbeliever shall not see life, and that the wrath of God abideth on him, it is thought he must be endlessly lost.

But the error of this will be seen, when we consider, that the author of the passage was speaking of the *present* consequences of belief and unbelief, and not of the final condition of man. Observe, he that believeth

on the Son *hath* everlasting life. The wrath of God *abideth* on the unbeliever. This shows, that *when* we believe, we have the life, and that when we reject the Gospel, we subject ourselves to the divine displeasure or wrath. Hence there is no more propriety in referring this text to the other world, than the following, from the same chapter. "He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he *hath* not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." Now, no one would think of bringing this text to prove endless happiness or misery, or that our final condition is suspended on faith. Why, then, adduce the text? for they both teach the same sentiment.

"*Shall not see life.*" The reason is plain. Life is obtained by faith, and consequently the unbeliever cannot see or enjoy it. Only he that believes has life; for he that disbelieves is condemned *already*, and the wrath of God *abideth* on him. But may not the unbeliever of to-day, be the believer of to-morrow? The text, then, so far from proving endless misery, does not prove that we shall remain without life a single day; it only proves, that while we remain in unbelief, we remain in condemnation.

LVII. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29.

It has been repeatedly proved, that the word here rendered "*resurrection*," does not necessarily imply the raising of men from a state of natural death to an

immortal existence ; because the same word is frequently used in a manner which will not admit such a meaning. In like manner it has been proved, that the word rendered "*damnation*," does not necessarily imply endless misery ; and for the same reason. This proof need not here be repeated. The facts may be properly taken for granted ; for they will no longer be disputed. From these facts, the conclusion is proper, that the use of these words, in this passage, does not furnish sufficient proof that any shall be miserable in the future life, inasmuch as they admit a very different interpretation. If such a doctrine be taught here, its proof must rest on something besides these words. Something else must be found, either in the text or context, to prove that Jesus intended the resurrection, to immortality, and a state of misery in a future life. I believe only two circumstances of this kind have ever been urged with much confidence.

1. It is said, that Jesus speaks of those who were "in the graves" ; and therefore must have intended those who were in a state of natural death ; hence their resurrection must be understood as a resurrection to immortality. But we find precisely the same English word, and one of kindred character in the Greek, in another passage, which no one thinks of applying to the immortal resurrection ; although its general features are as applicable to that event, as those of the passage under consideration. "Then said he unto me, son of man, these bones are the whole house of Israel ; behold, they say, Our bones are dried, and our hope is lost ; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God ; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land ; then shall ye know that I the

Lord have spoken it, and performed it, saith the Lord." Ezek. xxxvii. 11-14.

It is here asserted, that the graves should be opened and men should be brought up out of their graves, and made to live; and yet nobody supposes the prophet to mean a resurrection to immortality. It is so evident that merely a happy change in the temporal affairs of the Israelites is intended, that no one pretends to dispute it. It follows, that the use of the word, *graves*, by the Evangelist, cannot prove that Jesus speaks of the resurrection, properly so called.

Indeed, the use of this word would lead to a contrary conclusion. So far as I recollect, the immortal resurrection is nowhere mentioned in connexion with *the graves*, in any manner whatever. It is certain, that the two words are not so connected in any other place in the New Testament. A resurrection to immortality is never described as a resurrection from the graves (*μνημεία*); but whenever any adjunct of this kind is used, the phrase is, invariably, the resurrection of the dead, (*ἀνάστασις τῶν νεκρῶν*.) Since, then, a coming forth from the graves is used to denote a change in the temporal affairs of men, but never to denote a resurrection to immortality, — unless this text be a solitary exception, — we may properly conclude, that the word *graves*, here, instead of proving that the immortal resurrection is intended, rather furnishes proof to the contrary.

The passage in Matt. xxvii. 52, 53, is no exception to the foregoing remark, however it might appear at first sight. Although the word rendered graves (*μνημεία*) is the same which is used by John, yet the arising (*ἡγέρθη*), and coming forth (*ἐξεληλύθει*), are expressed by terms very different from that by which John describes the resurrection, (*ἀνάστασις*.) And the word which Matthew uses here to denote the resurrection of Jesus, (*ἐγερσιν*), occurs nowhere else in the New Testament, and is very different from that which John uses in the text.

2. It is alleged, that Jesus speaks of a separation between those who have done good, and those who have done evil ; consequently, he must refer to the future life, since no such separation is made in this world. In other words, he speaks of the recompense both of good and evil works, while no such recompense is rendered in the present life.

This circumstance, ought, however, to lead to a different conclusion. For in the first place, the Scriptures plainly testify, that men are rewarded and punished in this life. Thus the wise man says, "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner." Prov. xi. 31. And our Saviour declares, "The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works ; verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." Matt. xvi. 27, 28. These are plain declarations, that a just retribution is administered on the earth.

In the next place, there is not a single instance in the New Testament, besides this place in John, in which a *resurrection* and a *retribution* for good and evil, are mentioned in connexion. Take for example, Luke xx. 35, 36, and 1 Cor. xv. 42-57. These are evidently descriptions of a resurrection to immortality ; but do you find, in either place, any thing concerning a *retribution* for good and evil ? Not one word. And the same holds true in respect to every passage where this resurrection is mentioned.

True, there are passages which speak of a retribution, which many suppose to belong to the future life. Such, for instance, is Matt. xxv. 46 ; — "These shall go away into everlasting punishment, — but the righteous into life eternal." But nothing is said here of a *resurrection*, — nothing of men having been dead, or having been raised from the dead. And thus it is, in regard to all other passages which describe a retribu-

tion. Whenever the sacred writers mention a *retribution*, they are silent in regard to a *resurrection*. And whenever they mention a resurrection, they are silent in regard to a retribution.*

The circumstance, therefore, that John, in this passage, mentions a retribution for good and evil, instead of proving that he intended to describe a resurrection to immortality, in fact furnishes proof to the contrary. Because such a retribution is declared to be administered in this life,—but it is never associated by the sacred writers, with the resurrection of the dead. If we interpret this passage, therefore, to mean a resurrection of mankind from natural death, some to happiness and some to misery, we must do so in defiance of the invariable usages of the New Testament writers. We must suppose that John joined together those things which all the others were very cautious to keep asunder.

Hence it appears, that the interpretation given of this passage by Universalists, is confirmed by the very circumstances which others have alleged to discredit it. And, on the other hand, the interpretation given by some of our brethren is shown to be false by the very circumstances which they have alleged for its confirmation.

LVIII. "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." John viii. 21. See also vii. 34.

This was spoken to the unbelieving Jews. It did not refer to their natural, but to their *national* dissolution. Our view is, that the Saviour intended to say to them, that their iniquities should be their ruin and destruction. They should die, perish, and, as a nation, be dissolved, in their sin of rejecting the Messiah. We all know that the dispersed, broken, and captive state of the Jews, was represented by the prophets under the figure of *death*. Ezekiel describes them as

* These are very weighty facts, which we do most seriously commend to the reader's attention. I am indebted for the above article on John v. 28, 29, to the kindness of Rev. L. R. Paige.

dead, and in their graves, and their bones as being dry ; and their return from captivity he describes as the re-animation of these dry bones, which live again, and stand upon their feet, a great army. It will be seen, then, that this was a national death, and was not intended to apply to individuals : that the common interpretation is wide off from the truth.

Should it be asked if the words of our text do not naturally imply, that the Jews would *never* go where Christ was going, we answer no. Our Saviour only spake of present time. He did not say that those Jews never would be able to come to him. It might have been impossible for them to come at that time ; at some future time it may be possible for them to come. Jesus used the same language to his apostles that he had addressed to the Jews. "Little children, yet a little while I am with you. Ye shall seek me ; and as I said unto the Jews, whither I go ye cannot come, so now I say to you." John xiii. 33. When Simon Peter said unto Jesus, "Lord, whither goest thou ?" Jesus answered him, "*Whither I go thou canst not follow me now, but thou shalt follow me afterwards.*" John xiii. 36. The same word may be applied to the Jews. They could not follow Christ then, but they would at another time. Our Saviour predicted, that there will be a time when they shall say, "Blessed is he that cometh in the name of the Lord ;" and Paul says, "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved ; as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." Here we are certified, that, although Israel was then blind, and would remain blind, "until the fulness of the Gentiles be come in," yet "*all Israel shall be saved.*" "For God hath concluded them all in unbelief, *that he might have mercy upon all.*" Rom. xi. 25, 26, 32.

Although it may seem needless to add any thing more in confirmation of our reasoning, we may consid-

er what more the Scripture says upon this subject. When our Saviour told his disciples that he was soon to leave them, and that whither he went they could not go, it undoubtedly troubled them, for we find our Saviour immediately after giving them comfort. "Let not your hearts be troubled," says he ; "ye believe in God, believe also in me. In my Father's house there are many mansions ; if it were not so, I would have told you. I go to prepare a place for you." John xiv. 1, 2. It is worthy of notice, that if our Saviour went to prepare a place for those to whom he had said, "whither I go ye cannot come," he could not have meant, that they never would come whither he was then going. There would be no propriety in his preparing a place for them, unless they were to inhabit it. But our Saviour's plainness precludes the necessity of our argument. He says, "And if I go and prepare a place for you, I will come again, and receive you unto myself ; *that where I am, there ye may be also.* Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away and come again unto you. If ye loved me, ye would rejoice, because, I said, *I go unto the Father* ; for my Father is greater than I." John xiv. 3, 27, 28.

LIX. "He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day." John xii. 48.

To what day is it likely Jesus referred in the text under consideration ? By a careful attention to the context, we shall at once see that the subject, of which Jesus was speaking, regarded the Jews only. Jesus came to that people with the Gospel of Divine Grace, with what he called the kingdom of God ; the word which he preached to that people was the word of the kingdom. As a people, the Jews rejected Jesus, and did not receive his words. And what did he tell them would be the consequence of their rejecting him ? *Now*, when we get the right answer to this question, it

is very likely that we shall find the meaning of our text. If the reader will look at the parable of the vineyard, recorded Matt. xxi., and be careful to observe the condemnation which the enemies of Jesus passed on themselves by answering the question which Jesus put to them at the close of the parable, our subject will be brought into the light. See verse 40, &c.

“When the Lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They say unto him, he will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season. Jesus saith unto them, did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner : this is the Lord’s doing, and it is marvellous in our eyes? Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” Here, let us carefully ask, when was that time, in which the kingdom of God was taken from the Jews and given to the Gentiles? Keep this parable of the vineyard in mind; carefully observe that Jesus was rejected and slain by those wicked husbandmen; and also that he was the stone which the builders rejected, and compare with the text which we are considering. “He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, shall judge him in the last day.” That is the day when the Lord of the vineyard cometh, and miserably destroyeth those wicked husbandmen, and letteth out his vineyard to other husbandmen.

Corresponding with the parable of the vineyard, above noticed, we find the following in Matt. xxii. See the parable of the marriage which the king made for his son. Verse 7. “But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city.” When was the city of those wicked Jews, who rejected Jesus, who did not receive his word, and who put him to

death, burned ; and when were they destroyed by the armies which God sent against them ? When these things took place, our text was fulfilled. This period of time is called in Matt. xxiv. the end of the world, meaning the end of the Jewish age. It was so clearly set forth by Jesus, and limited to the generation in which he lived, that it is often referred to, by the apostles in their writings. See Heb. x. 25. "But exhorting one another ; and so much the more as ye see the day approaching." Now it will strike the mind of the reader at once, that the apostle would not have used this form of expression, had it not been a fact, that a certain period or day was generally expected, and well understood. And it is equally apparent, that the day to which he alluded, was near at hand, at the time he wrote. The signs of this day were at that time apparent. See 1 John ii. 18. "Little children, it is the last time ; and as ye have heard that antichrist shall come, even now are there many antichrists ; whereby we know that it is the last time." This last *time*, and the last *day*, mentioned in our text, are undoubtedly the same time or day. When Jesus spake of the signs which should precede the destruction of Jerusalem, he mentioned what John in the above quoted passage alluded to. Matt. xxiv. 24. "For there shall arise false christs, and false prophets, and shall show great signs and wonders ; insomuch that, if it were possible, they shall deceive the very elect."

LX. "I pray for them ; I pray not for the world, but for them which thou hast given me : for they are thine." John xvii. 9.

It has been inferred from this passage, that Jesus refused to pray for all mankind. "I pray not for the world," he said, — that is, for the wicked, unbelieving world. And from this, it is argued, that the unbelieving world is beyond the hope of mercy, and can never be saved.

But we are confident, that such an inference is altogether unjustifiable. Jesus was in the habit of praying

for his most bitter enemies ; he prayed for his murderers. He taught his disciples to *love* their enemies, and bless them.

A careful examination of John xvii. will show, that the common use which is made of the passage at the head of this section, is altogether unjustifiable. Let the reader take his Bible and commence the reading of John xvii. He will find, that in that part of the prayer which ends with the fifth verse, Jesus prayed for himself only. If he will read from the beginning of the sixth, to the end of the 19th verse, he will be satisfied that Jesus was not praying for the world, but his apostles only. If he will then begin the twentieth verse, he will see that Jesus, instead of saying that these were all for whom he ever permitted himself to pray, says, "NEITHER PRAY I FOR THESE ALONE." He prayed for his disciples only at one time, and then he prayed "not for the world." But the words just quoted show that afterwards he prayed for others. If the reader wishes to know who were those others for whom he prayed, by reading through the chapter, he can ascertain. He prayed for those who should believe on him through the word, — that they all might be one, as he and his Father were one. He prayed afterwards for "THE WORLD"; that it might believe and know that he was sent of God. This agrees with the object of his mission. He died for the world ; he "gave himself a ransom for all, to be testified in due time"; and John testifies, that the Father sent him "to be the Saviour of the world." People have obtained wrong ideas of this prayer, because they did not read it through with attention.

LXI. "Those that thou gavest me, I have kept, and none of them is lost but the son of perdition." John xvii. 12.

There is no doubt, that Judas is here referred to by "the son of perdition."

Judas was lost ; but mark, the passage does not say he was endlessly or irrecoverably lost. Jesus came

into the world, to seek and save that which was *lost*. And there is not a hint in the whole Bible, that any are irrecoverably lost, so that the grace of Christ cannot reach them. "Where sin abounded, grace did much more abound." Rom. v. 20. Grace shall abound over all sin.

Why was Judas called the son of perdition? Because he was *lost*. It is a Hebrew form of speech. The son of any thing, according to oriental idiom, may be either what is closely connected with, dependent on, like it, the consequence of it, worthy of it, &c. See my "Illustrations of the Parables," p. 97. Perdition signifies any lost condition; and a son of perdition is one that is lost. But remember, Jesus came to save *the lost*.

But for further remarks on this text, and for the examination of the case of Judas, at large, see Section XXX., of this chapter, under Matt. xxvi. 24.

LXII. "That he might go to his own place." Acts i. 25.

These words are thought, by some, to furnish indubitable evidence of the endless damnation of Judas. He went to *his own place*, it is said; and then it is added, his own place *was hell*.

But we are confident this passage does not respect Judas at all; but his successor in the apostleship. The church was gathered together at Jerusalem. And Peter proposed to fill the vacancy occasioned by the apostasy of Judas. He quoted a passage from the Psalms; "His bishopric let another take." The church appointed two of their good men, desiring God to show which of the two would be most acceptable in his sight. And they *prayed*. Is it to be supposed, they *prayed* that Judas might go to *hell*?

By a slight transposition in the words of the narration, it will be seen, that the expression, *might go to his own place*, referred not to Judas, but to the person who was to succeed him in the bishopric. "And they *prayed* and said, Thou, Lord, which knowest the hearts

of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, that he might go to his own place, from which Judas, by transgression, fell." Acts i. 24, 25. Thus it will be seen, that *the place* was the place in the apostleship. Judas did not go to it, but fell from it by transgression.

Dr. Priestley thought, that a parenthesis should be introduced into the verse, thus ; "Show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, (from which Judas, by transgression fell,) that he [viz. the one who succeeded Judas] might go to his own place," meaning the bishopric. See the commentary of Adam Clarke, at the end of Acts, chap. i.

LXIII. "And as many as were ordained to eternal life, believed." Acts xiii. 48.

This is regarded, by some, as a very difficult text to understand ; inasmuch, as it seems to teach the doctrine of election to eternal life, and, by antithesis, *reprobation to eternal death*. It is awful to charge upon the God of heaven, a *design* and *intention* to make his creatures endlessly miserable, — of all errors, this is the most injurious. God has certainly no decree adverse to the final holiness of all men. Does not his holiness crave, that all men shall be holy ? Does he not invite all, saying, "Ho, every one that thirsteth, come ye to the waters" ? "The spirit and the bride say come, and *whosoever will*, let him come, and partake of the water of life freely." So saith the Bible. Surely, there is no decree against man's final salvation, for such precious invitations to all mankind would not be found in the Scriptures, if God had excluded any from salvation by a divine decree. Paul says to Timothy ; "God will have all men to be saved, and come to the knowledge of the truth." That God, who wills the salvation of all, has not excluded any from salvation by a divine decree.

But the honest inquirer will ask the meaning of the words, "And as many as were ordained to eternal life, believed." Almost all the commentators tell us, that the passage would be better translated, "And as many as were *disposed to* eternal life, believed." As many as were in a fit frame of mind, who had a temper and disposition to receive the truth, believed.

What were the circumstances, under which these words were spoken? Paul was preaching at Antioch, both to Gentiles and Jews. On the second Sabbath of his preaching there, almost the whole city came together to hear the word of the Lord. When the Jews saw the multitude, they were filled with rage, and spoke against what Paul had preached, contradicting and blaspheming. They were not *disposed* to receive eternal life. When Paul saw their conduct, he waxed bold, and told the Jews, that they judged themselves unworthy of eternal life. They were not *disposed to it*. Hence he says; "Lo, we turn to the Gentiles, for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for *salvation unto the ends of the earth*." Were the Gentiles any better disposed? Yes, for we read; "When the Gentiles heard this, they were glad, and glorified the word of the Lord." They were prepared, disposed, in a fit frame of mind to receive the truth; and, consequently, they believed. But the Jews were not *disposed* to receive the truth, and hence they did not believe, but cast it from them. And Paul and Barnabas shook the dust off their feet, and left them.

There are many people in the present day, who cannot believe in Universalism. They are full of prejudice against this doctrine. When it is preached, they do not generally believe it; and why? Is it the want of evidence? No; they are not *disposed* to receive it. They have not an untrammelled spirit, free from bigotry; they are not in a proper frame of mind. If they were free from bigotry and prejudice, they would believe; because the truth is plain, and rests on abundant

evidence. They judge themselves unworthy of Universalism, as the Jews judged themselves unworthy of Christianity ; they are not in the right frame of mind to believe ; and, of course, they will not receive that doctrine.

LXIV. "What must I do to be saved?" Acts xvi. 30.

Much use has been made of this text, to show, that the endless happiness of mankind is in jeopardy ; and that it devolves on them to secure their everlasting peace. Persons who give the passage this construction suppose, that when the jailer said, "Sirs, what must I do to be saved?" he meant, what must I do to be saved from endless misery ! We are very far from entertaining such an opinion. There is nothing that would lead to this in the whole connexion ; every thing is foreign from such a supposition.

Paul and Silas, servants of Jesus Christ, had been cast into prison, under the false charge of troubling the city, and teaching customs not lawful for the Romans either to receive or observe. The jailer, having been charged to keep them safely, thrust them into the inner prison, and made their feet fast in the stocks. Night came on, and the jailer laid himself down to sleep ; but not so with Paul and Silas. Notwithstanding they were in prison, surrounded with darkness, yet they were full of joy ; and at midnight they engaged in religious exercises, praying and singing praises to God, and the prisoners heard them. In the midst of this beautiful scene, there was a sudden shaking of the walls of the prison, and a great noise. The very foundations of the prison shook, for it was a "great earthquake." All the doors of the prison were thrown open, and every prisoner's bands were loosed. In the midst of this tumult, the jailer awaked from a profound sleep, and seeing the prison doors all open, and supposing that all his prisoners had fled, he thought of nothing but taking his life. He accordingly drew his sword, and would have killed himself, had he not been interrupted by Paul, who cried

to him with a loud voice, "Do thyself no harm," assuring him, that all the prisoners were present, and still in his custody. Paul's answer shows the cause of this attempt at suicide ; the jailer supposed his prisoners had fled ; and he knew he was answerable for the safe-keeping of the prisoners, even with his own life ; but the answer of the apostle immediately gave him peace on that point.

The jailer must have perceived, from these unusual events, that the apostles were the servants of the true God, as they professed to be. He saw, that the arm of Omnipotence was outstretched to save them. In the circumstances of that earthquake, of the bursting open of the prison-doors, of the loosing of every one's bands, and yet the prisoners refusing to depart from their dungeons,—all must have taught him, that the God whom these apostles adored, was the true God ; that the cause which they defended was the cause of righteousness and justice ; in one word, that they were right, and their persecutors were wrong. This, of course, immediately created the desire in his mind to become one of them ; to espouse the cause which they espoused, and serve the Master whom they served.

From this arose his question, "Sirs, what must I do to be saved ?" or what must I do to be one of the saved ? What must I do to be as you are ? to be one of your number ? This word **SAVED** was one of the most common words used in that age, to represent a person who had been brought to the knowledge of the truth. It was applied both to the state of light, knowledge, and happiness into which Christianity elevated men, and described also the believers themselves. A few passages will suffice. Christ said to the woman, Luke vii. 50, "Thy faith **HATH SAVED THEE.**" "By which also ye **ARE SAVED.**" 1 Cor. xv. 2. "For by grace ye **ARE SAVED.**" Eph. ii. 8. "Who **HATH SAVED US**, and called us," &c. 2 Tim. i. 9. "According to his mercy He **SAVED US.**" Titus iii. 5. "The like figure whereunto even baptism doth also **now**

save us." 1 Peter iii. 21. So the Christians themselves were called, **THE SAVED**. See Acts ii. 47, "The Lord added to the church daily, **THE SAVED**." See Adam Clarke. "Those who were saved," he says. See also 1 Cor. i. 18. "For the preaching of the cross is to them that perish, foolishness; but unto us which are [**THE**] **SAVED** (see Macknight) it is the power of God." How evident, that the Christians were called "**THE SAVED**." See 2 Cor. ii. 15. "For we are unto God a sweet savor of Christ, in them that are saved and in them that perish." In all these passages the article occurs, and should be preserved in the translation. Once more. See Rev. xxi. 24. "And the nations of them which are **THE SAVED** shall walk in the light of it."

It will be useless to adduce further testimony. We see very plainly, that the Christians being delivered from ignorance and sin, were said to be saved, and were called *The Saved*, by way of distinction from the rest of the world. When, therefore, the jailer said to the apostles, "Sirs, what must I do to be saved?" we understand him to have meant, what must I do to be as you are? what must I do to become a Christian? what must I do to be one of the saved? The answer of Paul was very appropriate under this view of the subject, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." No respect is had here to saving men from eternal damnation. The jailer was familiar with the language which the Christians applied to themselves, and he used the same language because he wished to be brought into the same situation, and be under the same protection which they enjoyed.

LXV. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 30, 31.

As this passage is not generally adduced in proof of

endless punishment, but merely in proof of a day of judgment in the future state, we shall offer but few remarks in this place.

God commanded all men to repent when he sent his Son into the world. Hence Jesus began to preach, saying, "Repent, for the reign of heaven is at hand," (Matt. iv. 17.,) and he directed his apostles to preach in the same manner.

Why did God command all men to repent? Because he had appointed a day [the Gospel day] in which he would judge the world in righteousness by Jesus Christ. This does not mean a day of twenty-four hours. A day in Scripture often expresses a long series of years. See Psalms xcv. 7-11; Heb. iii. 8, 9; Deut. xxxii. 35. That the period of the Messiah's reign is called a day, is evident from Zech. xiii. 1-8; xiv. 6-9; Isaiah xlix. 8; comp. 2 Cor. vi. 2; John xvi. 26; viii. 56.; Mal. iii. 2.

God doth now judge the world in righteousness by Jesus Christ. He hath committed all judgment unto the Son, who said, when on earth, "now is the judgment of this world," John xii. 31. To *judge*, in this sense, signifies to *rule* and *govern*, and this is a sense which the word frequently bears in the Scriptures.

One great mistake that men have run into in regard to these judgments is this,—that they are not in this world. The cause of this error, is a criminal inattention to the instruction which the sacred writers afford on this topic. It is said of Jehovah, "verily he is a God that JUDGETH IN THE EARTH." Ps. lviii. 11. "The righteous shall be recompensed IN THE EARTH, much more the wicked and the sinner." Prov. xi. 31. "When thy judgments are IN THE EARTH, the inhabitants of the world will learn righteousness." Isaiah xxvi. 9. It is said of Christ, "He shall not fail nor be discouraged till he have set JUDGMENT IN THE EARTH." Isaiah xlii. 4. So when the Saviour came upon the earth, agreeably to this prophecy, he said,

"For JUDGMENT I am come *into this world.*" John ix. 39.

Let it be distinctly remembered, that all God's judgments, when rightly understood, are a cause of joy. They are gloomy, they are dreadful, we acknowledge, when separated from the end which God has in view in ordaining them ; but when connected with his purpose, and with the final consummation that he will accomplish by them, they are bright, they are beautiful, they are glorious. There is a passage or two in the Psalms, which occur with great force to the mind, in this connexion ; we mean those passages in which David calls upon all creation to REJOICE, because God, and none else, will JUDGE THE EARTH. We must quote one or two of them. "He shall JUDGE the people righteously. Let the heavens REJOICE and let the earth *be glad* ; let the sea roar, and the fulness thereof ; let the field be joyful, and all that is therein ; then shall all the trees of the wood rejoice before the Lord ; [Why ? why all this joy ?] for he cometh, for he cometh to JUDGE THE EARTH ; he shall judge the world with righteousness, and the people with his truth." Psalms xcvi. 10-13. This is the way God's judgments should be regarded. Take one more passage. "Make a *joyful noise* unto the Lord, all the earth ; make a *loud noise, and rejoice, and sing praise.* Sing unto the Lord with the harp ; with the harp, and the voice of a psalm. With trumpets, and sound of cornet, make a *joyful noise* before the Lord, the King. Let the sea roar, and the fulness thereof ; the world and they that dwell therein. Let the floods clap their hands ; let the hills be joyful together, before the Lord, FOR HE COMETH TO JUDGE THE EARTH ; with righteousness shall he judge the world, and the people with equity." Psalms xcvi. 4-9.

Thus we see, God will judge, that is, rule and govern the earth by Jesus Christ, in his Gospel. The kingdom of the Messiah is set up among men. He shall judge the people righteously. He came to judge

the earth. He came, and established his moral kingdom on the earth, and now he rules the world by the power of that kingdom. Mankind are not to go into some other world to be judged; the judgment is established on the earth. God hath given assurance of this in raising up Jesus from the dead.

On the subject of "judgment," see "Universalist Expositor," Vol. III. p. 312. Skinner's "Universalism Illustrated and Defended," pp. 229-243, and Bal-four's "Essays," pp. 221-305.

LXVI. "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." Acts xxiv. 25.

Does the passage say this judgment was to come in *the future state*? No. The passage forbids such an interpretation, for the best critics tell us, that it should be rendered, the judgment *about to come*. Dr. Haweis translates the passage as follows. "And as he discoursed of righteousness, and temperance and *the judgment which is ready to be revealed*," &c. See Bal-four's "Essays," pp. 279-286.

LXVII. "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds." Rom. ii. 3-6.

We most fully believe, that all sin will be justly and adequately punished, — that "God will render to every man according to his deeds." This is the doctrine which the passage before us was intended to teach.

What is meant by the wrath of God, in the sacred Scriptures? We are not to understand this language, as though God could be exercised by *wrath* or *anger*, in the same manner with feeble, sinful man. It is the explicit testimony of the apostle, that "God is love;

and he that dwelleth in love dwelleth in God and God in him ;” and surely we must not interpret any passage of Scripture in such a way as will conflict with the principle therein laid down. By a careful examination of the passages in which the wrath of God is mentioned, we are persuaded, that the sacred writers put it as a metonymy for the divine judgments. When God is said to pour out his wrath upon men, the expression is highly figurative, referring to the judgments which God, always merciful, inflicts upon rebellious nations, or individuals, for their sins. The phrase, “day of wrath,” like the phrase, “day of judgment,” does not in every instance in which we find it in the Scriptures, refer to the same particular time. These phrases refer to different *times*, or *periods* of judgment, when God, in an eminent and remarkable manner, punishes wicked nations for their offences. The day of wrath, or judgment, to Sodom and Gomorrah, was the time when God destroyed those cities by fire from heaven. Then they were judged, or punished for their sins ; it was a *time*, or a *day* of judgment or wrath to them ; they had long been preparing themselves, by their increasing wickedness, for that judgment ; or, to use the language of the passage before us, they had been “treasuring up unto themselves wrath against the *day of wrath* ;” and when the time had fully arrived, the wrath of God was poured out upon them to the uttermost. So when Babylon was destroyed, it was her day of judgment, or day of wrath. The time of the destruction of any people, or nation, was a day of judgment, or wrath, to them. This was preëminently true of the Jewish nation ; for nothing is more common with the sacred writers, than to represent the time of the destruction of the Jews, by the phrase, “day of judgment,” “day of wrath,” or the time of the “pouring out of the wrath of God.” Such we believe to be the true application of the passage at the head of this section.

In Rom. i. 18, Paul lays down this general principle, “the wrath of God is revealed from heaven, (to

men on the earth,] against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Throughout the remainder of chapter i. Paul shows the truth of this statement in reference to the Gentile nations. In verses 21 – 32, he describes their abominable wickedness, and informs us of the wrath of God, or the punishment, which came upon them in consequence of it. And as Mr. Balfour says, "It deserves every man's notice, that the apostle does not say that they who commit such things are worthy of *endless misery*. No; he says, "who knowing the judgment of God, that they who commit such things are *worthy of death*, not only do the same, but have pleasure in them that do them." Though such persons knew that the judgment of God had come on the old world, on Sodom and Gomorrah, &c. for such crimes, yet they were not deterred from the commission of them. It is evident that *death*, which Paul here calls *the judgment of God*, was the highest and most severe punishment inflicted upon them. He gives not the slightest intimation, that their punishment extended beyond death. To say it did, and call it *eternal death*, is travelling beyond the record, and boldly asserting things without proof; for the phrase *eternal death* does not occur in the Bible." "Essays," pp. 243, 244.

In chap. ii. Paul proceeds to speak of the Jews; and he tells them, ver. 24, "that the name of God is blasphemed among the Gentiles through you." That Paul was addressing the Jews, in chap. ii. see Whitby. Now it is evident to every reader of the Scriptures, who understands what he reads, that the day on which God poured out his judgments upon the Jews was a *day of wrath*. See the manner in which Zephaniah describes the punishment of the Jews, by Nebuchadnezzar king of Babylon, who was an instrument in the hand of God for that purpose, chap. i. 8 – 18. That time is called "the day of the Lord's sacrifice," ver. 8, 9; "that day," ver. 10; "that time," ver. 12; "the great day of the Lord, which was near and hastened

greatly," ver. 14 ; "a DAY OF WRATH, (mark the expression,) a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness," ver. 15. This is a very full proof of what is said Job xxi. 30, "The wicked is reserved to the day of destruction, they shall be brought forth to the *day of wrath*." We read again, Job xxxvi. 13, "The hypocrites in heart *heap up wrath*," which answers to the language of the passage we are considering, "treasure up wrath against the day of wrath." See the destruction of Babylon foretold in the same terms, Isaiah xlii. 9.

The New Testament writers, in most cases, gather their figures and phraseology from the Old Testament. Hence they speak of the destruction of the Jews, and of the Mosaic economy, under the same figures and terms, which we have already considered. John the Baptist, inquired of the Pharisees and Sadducees, "Who hath warned you to flee from the wrath to come?" Matt. iii. 7. This did not mean, nor does it say, *wrath to come in the immortal state*. It was, as Adam Clarke explains it, "the desolation which was about to fall on the Jewish nation for their wickedness." Com. on the place ; and as Lightfoot says, "It came to pass with them, when, about forty-four years after this, they were destroyed by the Romans." Works, IV. 264. Paul, writing concerning the Jews, says, "The wrath is *come* upon them to the uttermost." 1 Thess. ii. 16. They had been treasuring up wrath against the day of wrath. Jesus, when discoursing upon their destruction, told them, "Ye have killed the prophets, and ye also persecute the church of God." He says, "*Fill up*, then, the measure of your fathers." Matt. xxiii. 32. They did fill up that measure ; they treasured up wrath against the day of wrath ; they set at defiance the laws of God ; and when Paul wrote to the Thessalonians, the Jews were ripe for destruction. The "harvest" had come ; the end of the world, or age, was near ; God was about to thrust in the sickle, and

gather the tares to be burned. This, then, was the day of wrath, referred to in the passage at the head of this section. And that, at that time, God punished the Jews according to their deeds, see Matt. xvi. 27, 28.

LXVIII. "Know ye not, that the unrighteous shall not inherit the kingdom of God?" 1 Cor. vi. 9.

The unrighteous cannot inherit the kingdom of God while they remain in that condition. The phrase "kingdom of God," we have already frequently explained in these pages. It signifies the moral reign of Jesus on the earth, of which a man cannot be a subject until he is brought to the knowledge of the truth, and his soul is purified thereby. Jesus said to his own disciples, "Except *ye* be converted, and become like little children, *ye* shall not enter the kingdom of heaven." Matt. xviii. 3. This was founded on the principle recognised in the passage at the head of this section, viz. that the unrighteous cannot inherit the kingdom of God. St. Paul says, Rom. xiv. 17, "The kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." Now, if the kingdom of God is righteousness, how can unrighteousness enter into it? No quality of heart opposed to the principles of the kingdom, can dwell in the kingdom.

But it may be inquired, what then will become of the unrighteous? will they be absent from the kingdom *forever*? Yes; as *unrighteous* persons, they can never enter in; but, remember, these unrighteous persons may be cleansed, and made *righteous*, and then they can enjoy the kingdom. Hence, the apostle said to his Corinthian brethren, after having assured them, that the *unrighteous* shall not inherit the kingdom of God, "And *such were some of you*; but ye are washed, but ye are sanctified," &c. Verse 11. While in an unrighteous state, they could not enter through the gates into the city of the New Covenant; but, being washed, and purified, and justified, they could enter in. So will it be with all men. They shall all at last be-

come righteous. Sin shall be finished, and transgression have an end; "every knee shall bow, and every tongue shall confess, that Jesus Christ is Lord to the glory of God the Father," Phil. ii. 9-11: "all shall be made alive in Christ," and "God shall be all in all," 1 Cor. xv. 22, 28. Then ALL will be the happy subjects of God's moral kingdom.

LXIX. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." 1 Cor. xi. 29.

The apostle was speaking of the Lord's supper, which the Corinthians did not celebrate in a proper manner. See verses 20-22. "Wherein ye come together in one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper; and one is *hungry* and another is *drunken*. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say unto you? shall I praise you in this? I praise you not." Here we see, that eating and drinking unworthily was taking the Lord's supper in an improper manner, not as a religious festival in commemoration of Christ's death, and as a memorial of his love, but as a common feast. They ate it for the purpose of satisfying hunger and thirst, and some of them even were drunken. The sole object of the Lord's supper, and the only worthy object for which it could be eaten, is set forth in verses 24-26 by the apostle, where he shows that we are to observe it *in remembrance* of Christ, and to bear witness to his death, and for no other object. Hence, he says, verse 27, "Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord," a figurative expression to show that they should be guilty of slighting the body and sacrifices of Christ, and offering indignity to them. He recommends the Corinthians therefore to examine themselves and so observe the

ordinance ; that is, in this state of self-examination let them continually attend to the solemn service.

“*Eateth and drinketh damnation to himself.*” This has no reference to punishment in the future state of being ; but to the evils which the Corinthians brought upon themselves by their evil practices. By eating and drinking unworthily, they ate and drank the guilt of perverting a beautiful and beneficial ordinance to sensual and degrading purposes. This was the condemnation, or damnation, which they ate and drank to themselves.

Bishop Burnet says, they “that received the bread and wine only as bare *bodily nourishments*, without considering that Christ has instituted them to be the memorials of his death, such persons are guilty of the body and blood of Christ : that is, they are guilty either of a profanation of the sacrament of his body and blood, or they do in a manner crucify him again, and put him to an open shame.” * * * * Of such as did thus profane this institution, he says further, “that they do eat and drink their own damnation or judgment ; that is, punishment ; for the word rendered *damnation*, signifies sometimes only temporary punishments. So it is said, that *judgment* (the word is the same) *must begin at the house of God*. God had sent such judgments upon the Corinthians for those disorderly practices of theirs, that some had fallen sick, and others had died, perhaps by reason of their drinking to excess in those feasts.” “Expos. of the XXXIX. Articles,” Art. 28.

LXX. “If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.” 1 Cor. xvi. 22.

The phrase *Anathema Maranatha*, is composed of certain words, which are left untranslated in our version of the Bible. Why they were left untranslated, we know not. The word *anathema* signifieth, *a curse*, or to be *accursed*. It occurs six times in the New Testament. Acts xxiii. 14. “We have bound ourselves under a *great curse*.” Rom. ix. 3. “I could wish that myself

were *accursed* from Christ," &c. 1 Cor. xii. 3. "No man speaking by the spirit of God calleth Jesus *accursed*." Gal. i. 8, 9. "If any man preach any other gospel unto you, than that ye have received, let him be *accursed*." See both verses last referred to. So in the verse before us, "If any man love not the Lord Jesus Christ, let him be *Anathema*," that is, as it is translated in Gal. i. 8, 9, let him be *accursed*, or let him be *anathematized*. So much for the word *Anathema*.

Let us now consider the word *Maranatha*. This is not like *Anathema*, a Greek word; but it is a phrase from the Syriac language, and signifies, *Our Lord cometh*. Mr. Locke, paraphrases the whole verse as follows: "If any one be an enemy to the Lord Jesus Christ, let him be *accursed*, or devoted to destruction. *The Lord cometh* to execute vengeance on him." Wakefield translates *Maranatha*, "our Lord is coming," and he says, "I see no reason for leaving the Syriac words at the end of this verse untranslated and unintelligible." Calmet says (and he is high authority), "*Maranatha* is made up of two Syriac words, signifying the Lord cometh; that is, the Lord will surely come, and will execute this curse, by condemning those who love him not."

With these helps we arrive at the following sense: *If any man love not the Lord Jesus Christ, let him be accursed. The Lord cometh to execute that curse.* It may now be inquired, *when* was the Lord to come to execute judgment on those who loved him not? When did the *Maranatha* happen? We answer, during the generation which was on the earth when Paul wrote, for the Christians at that time certainly expected to live until the coming of Christ took place. Hear what James saith to his brethren, chap. v. 7, 8. "Be patient, therefore, brethren, unto *the coming of the Lord*. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish

your hearts ; for *the coming of the Lord* draweth nigh ;" that is, the *Maranatha* draweth nigh. The coming of the Lord took place, as we have said, during the apostolic age. It was then that the judgments and curses denounced on the Jews who loved not our Lord Jesus Christ, were executed on them. They were then *Anathemā Maranatha*, that is, they were anathematized at the coming of the Lord.

Dr. Lightfoot says, " The phrase in the apostle refers, first, to Christ's coming in vengeance against Jerusalem and the Jewish nation, as the execration is first to be pitched upon them : '*Maranatha*,' 'Our Lord cometh.' " Many and dreadful things are spoken of this his coming in the Scripture, of which we have spoken in several places, as we have come along. So that in this sentence he doth both justly doom this unbelieving and wretched nation to their deserved curse ; and doth withal, in this phrase, intimate, that *the doomed curse was near approaching*, in the Lord's coming in vengeance against them. Now, though we construe the words in such an application to the Jews, it is not exclusively ; but that their sense reacheth also to every one that loveth not the Lord Jesus of what nation soever, and the Lord will come *in time* to make him *Anathema*." Works, III. p. 249.

LXXI. " For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10. See also Rom. xiv. 10.

We have already proved, again and again, in this work, that the judgments of God are *in the earth*. But before considering our brief remarks on the above passage, we desire the reader to consult the following places on the subject of *judgment* ; Sections IX. and LXV. of this chapter.

There are *four* words in this verse, which are supplied by the translators. We will put down the passage with those four words inclosed in brackets, as fol-

lows ; " For we must all appear before the judgment-seat of Christ ; that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad." The supplying of these words evidently alters the sense of the passage, in a very material point of view. The translators, under the influence of their long-nurtured prejudices, supposed that it was the intention of Paul, in this passage, to teach the doctrine of a future retribution ; and seeing very clearly, that the obvious sense of the Greek was far from being favorable to that doctrine, they supplied these words to make out what they regarded as the apostle's meaning. They put these words in *italics*, as they will be, or, at any rate, should be, found in all Bibles, to show that they are supplied words. But let us now write down the passage, without the supplied words ; " For we must all appear before the judgment-seat of Christ ; that every one may receive the things in body, according to that he hath done, whether good or bad." This is the pure text ; and who would think of inferring the doctrine of future retribution from it in this form ? " That every one may receive the things *in body*," is an expression which would not convey the idea, that they were to receive those things *out of the body*.

If what we have here said is disputed, we wish some competent person to take the verse, as it stands in the Greek Testament, and tell us whether he can give the words *τὰ διὰ τοῦ σώματος* any different sense. It may also be remarked, that some ancient copies (as Whitby and many other commentators tell us) read *τὰ ἰδια τοῦ σώματος*, the proper things of the body, or things proper to the body. We place no great importance, however, on this difference in the reading.

" For we must all appear before the judgment-seat of Christ," is a figurative expression, taken from courts of justice. It signifies, that we are judged by Christ's laws. At the destruction of the Jewish nation, there was a general judgment among the nations of the earth.

There was a time of extraordinary trouble and sorrow, such as there never had been before. In the strong, metaphorical language of the Bible, all nations were said to be gathered before Christ, and to receive sentence according to their works. (Matt. xxv. 31, 32.) But in describing these things as they should transpire, Jesus was very particular to add, "Verily, I say unto you, this generation shall not pass till all these things be fulfilled." Matt. xxiii. 36; xxiv. 34. Compare Matt. xxv. 31, with xvi. 27, 28.

It is worthy of remark, that the Greek verb which is rendered *must appear* in 2 Cór. v. 10, is, in the next verse, rendered *are made manifest*. And after the apostle had told his brethren they must appear, or be made manifest, at the judgment-seat of Christ, he adds, "We *are made manifest* unto God, and I trust also *are made manifest* in your consciences." The apostle stood before God at that time approved, and he also stood before the consciences of the Corinthians approved. There is not the least hint given in the passage, that the judgment-seat of Christ is in the eternal world. The throne of his glory was his judgment-seat. He came in the clouds of heaven, with power and great glory, before the generation fully passed away to whom he preached while on the earth.

In regard to the eleventh verse, "Knowing the *terror* of the Lord, we persuade men," lest some might think this indicative of endless torment, we give the note of Dr. A. Clarke on that sentence.

"This I think is too harsh a translation of the text, which *should* be rendered, *knowing, therefore, the fear of the Lord*; which, strange as it may at first appear, often signifies the worship of the Lord, or that religious reverence which we owe to him. The fear of God is the beginning of wisdom; the terror of God confounds and overpowers the soul. We lead men to God through fear and love; and with the fear of God, the love of God is ever consistent; but where the terror of the Lord reigns, there can be neither fear, faith, nor

love ; nay, nor hope either. Men, who vindicate their constant declamations on hell and perdition, by quoting this text, know little of its meaning ; and, what is worse, seem to know but little of the nature of man, and perhaps less of the spirit of the Gospel of Christ."

See a most excellent sermon on 2 Cor. v. 10, in the volume entitled "Ballou's Nine Sermons."

LXXII. Gal. v. 19-21. Eph. v. 5.

These passages are explained precisely in the same way as we have explained 1 Cor. vi. 9, and to save room, we refer to what has been said on that text, Section LXVIII. of this chapter.

LXXIII. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. i. 7-10.

1. Who were those that troubled the Thessalonians? Answer, *the Jews*. See Acts xvii. 5-7. See also 1 Thess. ii. 15, where Paul, speaking of the Jews who had persecuted the Thessalonians, says, "Who both killed the Lord Jesus, and their own prophets, and have persecuted us." In almost all the heathen cities, the Jews were the ringleaders in carrying on persecutions against the Christians.

2. When was the Lord Jesus revealed from heaven in flaming fire, with his mighty angels? See Matt. xvi. 27, 28. "For the Son of man shall come in the glory of his power with his angels; and then he shall reward every man according to his works." When was this to be? "Verily, I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Is it not evident from this, that the coming of the Son of man, with his angels, took place during the natural lives of some of the generation then on the earth? See Mark viii. 38;

ix. 1 ; Luke ix. 26, 27. See also our remarks on Matt. xxv. 46, in Section XXIX. of this chapter. Jesus is said to come *in flaming fire*, because he came to "execute judgment." *Fire* is one of the most common emblems employed in the sacred Scriptures to represent divine judgments. See Numb. xxi. 28. Compare Jer. xlviii. 45 ; Psalms lxvi. 12 ; lxxxiii. 14 ; xcvi. 3 ; Isa. ix. 19 ; xlvii. 14 ; lxvi. 15, 16 ; Jer. iv. 4 ; xxi. 12 ; Lam. ii. 3, 4 ; Ezek. xxi. 31 ; xxii. 18-22. Let the reader consult these passages, and he will see how common a custom it was for the sacred writers to represent divine judgments under the figure of *fire*. Hence we have the "furnace of fire," — the "lake of fire and brimstone," — the "worm that dieth not, and the fire that is not quenched," — the "flaming flame," — the "unquenchable fire," — "the smoke of their torment," &c. &c., all which are figures employed to represent *temporal judgments*. Nothing can be more certain than the fact which we now advance. Let us inquire, then, —

3. Was the Lord Jesus revealed from heaven *in that generation*, to *take vengeance* on them that knew not God, and obeyed not the Gospel ? We answer in the affirmative ; and our proposition is susceptible of the clearest proof. To the law and the testimony. "And then shall appear the sign of the Son of man in heaven [to denote that he was coming] : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. xxiv. 30. This was the revelation of the Lord Jesus from heaven ; and we are informed, in the 34th verse, "verily I say unto you, this generation shall not pass, till all these things be fulfilled." See also Luke xvii. 30, 31 ; "Even thus shall it be in the day *when the Son of man is revealed*. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away ; and he that is in the field, let him likewise not return back ;" showing clearly, as we should think, that the revelation *of the Son of man* was at the time of the dissolution.

of the Jewish state. Compare Matt. xxiv. 16-18, and 34; Rom. ii. 5; 1 Peter i. 13; iv. 13. Did Jesus come in that generation to *take vengeance* on such as obeyed not the Gospel? In describing the destruction of the Jewish state, the Saviour said, these be the days of *vengeance*, that all things which are written may be fulfilled," Luke xxi. 22, compare xviii. 7, 8. It is there fully proved, that the Lord Jesus was revealed from heaven, before the generation which was on the earth at the time of his ministry had fully passed away, for the purpose of taking vengeance on them that opposed the Gospel, and persecuted the Christian church.

4. Let us look at another particular. They were punished with *everlasting destruction from the presence of the Lord*. It is thought by those who are but little acquainted with scriptural phraseology, that these words must of course be applied to the future state; and that they denote, that after the persons spoken of are adjudged to merit endless pains, they shall be driven out from the immediate presence of God in heaven, and sent to the regions of despair. But a careful study of the Scriptures will show, that God's presence was said to dwell *on the earth*, in places where his worship was established, or from which his laws went forth, or where his people had lived in intimate communion with him. Thus we read, "And Cain went out from *the presence of the Lord*, and dwelt in the land of Nod, on the east of Eden." Gen. iv. 16. This, of course, had no reference to the future state. So God promised his presence to his people on their journey through the wilderness. "And he said, my presence shall go with thee, and I will give thee rest. And he said unto him, if thy presence go not with me, carry us not up hence. For wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not in that *thou goest with us*?" Exodus xxxiii. 14-17. We read, also, that "Jonah rose up to flee unto Tarshish from *the presence of the Lord*, and went down to Joppa." Jonah i. 3. When the Jews were given up of God,

and were permitted to be carried away captive by Nebuchadnezzar, king of Babylon, we read, that God "cast them out from his presence," 2 Kings xxiv. 20. That is, they were driven out from their own land,—they were driven away from their religious privileges,—they were driven away from the house of the Lord, and from the place where he had revealed his power and glory; and their sanctuary and their dwellings were burned. This was called, "casting them out from God's presence." After they had returned from the captivity in Babylon, they built again the temple, and established worship on Zion, and God once more vouchsafed his presence there. But alas, God's people were a rebellious people. They not only persecuted the prophets, but also the apostles, and crucified the Lord of glory. God permitted them again to be driven away from their own land, by the Romans under Titus; and this punishment, in imitation of the language of the Old Testament, was called "everlasting destruction from the presence of the Lord." If, then, we apply the words before us, to the banishment of the Jews from their own land, we adopt the precise sense in which the Old Testament writers were accustomed to use such language. By what rule, then, can 2 Thess. i. 7–9, be applied to the future state?

5. But it will be said, in the last place, that this punishment of the Jews must be in the future state, because it is said to be *everlasting*. We reply, that so far from this being an objection to the view we have here given, it is, in fact, a confirmation of it. It shows how closely Paul followed the prophetic language in describing the punishment of the Jews. See the following: "Therefore, behold I, even I, will utterly forget you, and I will forsake you, and the city that I gave you, and your fathers, and CAST YOU OUT OF MY PRESENCE; and I will bring an EVERLASTING reproach upon you, and a PERPETUAL shame, which shall not be forgotten." Jer. xxiii. 39, 40. Now we see where Paul found the phraseology he employed in the passage. He

borrowed from the Jewish prophets not only the figure of destroying the Jews from "the presence of the Lord," but also the term *everlasting*, which he applied to that destruction, and which they had applied in the same manner.

The Jews were said to have the land of Canaan for an *everlasting* possession, Gen. xvii. 8 ; xlviii. 4. The hills were said to be *everlasting*, Gen. xlix. 26. The priesthood of Aaron was said to be *everlasting*, Exod. xl. 15 ; Numb. xxv. 13. The Jewish statutes were termed *everlasting*, Lev. xvi. 34. The mountains were called everlasting mountains, Hab. iii. 6. If the word *everlasting* must refer to things of eternity alone, we would be glad to see how the above facts can be accounted for. Again, if the term *everlasting* shows that the matter to which it is applied, must be strictly *endless*, then how shall we account for the following facts : These everlasting mountains were scattered, and these perpetual hills did bow, Hab. iii. 6. The Jews were long since driven out of Canaan, their *everlasting* possession ; the *everlasting* priesthood of Aaron was abolished, and the priesthood of Christ established in its stead ; and the *everlasting* statutes were long since set aside. These things were everlasting, in the usual Jewish sense of that term ; but none of them were *endless* in duration ; nor can any thing mentioned in Scripture be proved to be endless, by the mere use of the term *everlasting*.

It has been objected, to the view we have taken of this subject, that Paul's epistle was addressed to the church at Thessalonica ; and what had that church to do with the destruction of Jerusalem, from which they were far distant ? Why should the destruction of the Jews, relieve the Thessalonians from the persecutions they suffered ? We reply, that not only in the case of the Thessalonians, but in almost every place in which persecution raged against the infant church, the Jews were the instigators and abettors. This will appear by a brief examination of the early history of the church,

as recorded in the book of Acts. We have not room here to quote all the passages that refer to that point ; but we direct the reader's attention to Acts xiii. 44, 45, 49, 50 ; xiv. 2, 19 ; xvii. 5, 11 - 13 ; xviii. 12, 13 ; xix. 33.

For a more full explanation of this passage, see the very excellent article of Mr. Balfour, in the " Universalist Magazine," Vol. V. pp. 157, 161, 165, 169. Also Mr. Balfour's " Second Inquiry," pp. 326 - 337. Mr. Balfour's argument is absolutely incontrovertible. See also Rev. H. Ballou's sermon on the passage which gave occasion to his noted controversy with Rev. Timothy Merritt. See also the note from Hammond, in Paige's " Selections."

LXXIV. " And for this cause God shall send them strong delusion, that they should believe a lie ; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii. 11, 12.

We shall not undertake the explanation of this passage any further than to show, that it affords no proof of the doctrine of endless misery. Those who desire a fuller explanation, are referred to Paige's " Selections" on the passage, and Ballou's " Select Sermons," No. VIII.

" That they all might be *damned* who believed not the truth." Does the apostle give the slightest hint, that this *damnation* must be endured in the future immortal existence ? Not at all. Adam Clarke renders the passage, " that they may all be *condemned* who believed not the truth." Who would have supposed the apostle to refer to the immortal state, if the word *condemned* had been used in the common translation ? See remarks on 1 Cor. xi. 29, Sect. LXIX. of this chapter. Mr. Balfour, whose valuable works have contributed so much to the stock of Biblical criticism, says, on this text ; " The words *damned* and *damnation* have a most terrific sound in most people's ears, and instantly lead their minds into a future state of ex-

istence. But the same word is rendered *condemn*, *judge*, and in a variety of other ways in our common version. Is it asked, What damnation does the apostle refer to ? I answer ; the condemnation which is the effect of unbelief, and the punishment which is called the wrath of God (Matt. iii. 7), and the damnation of hell (Matt. xxiii. 33). Strong delusion came on the unbelieving Jews ; they believed a lie, and were all damned or punished, for the wrath of God came upon them to the uttermost." "Essays," p. 248. Mr. Ballou says ; "This damnation must exist where and when the delusion exists, for it depends upon it. We have noticed, that the words *damned*, *condemned*, &c., have been applied to a future, eternal state ; but Jesus himself speaks as follows ; 'For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned ; but he that believeth not is condemned already ; because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil.' St. Paul speaks to Timothy of some as 'having damnation,' in the present tense. To the Romans, he says, 'He that doubteth is damned if he eat.' St. Peter speaks of some, 'whose judgment now of a long time lingereth not, and their damnation slumbereth not.' All this is in this world, where unbelief and sin are, and where their consequences are." "Select Sermons," p. 115.

LXXV. "How shall we escape, if we neglect so great salvation ?" Heb. ii. 3.

That this passage does not prove any thing against the final salvation of all men ; or, in other words, does not prove that God's will in the salvation of all men will not be accomplished, may be understood by many considerations, especially by its connexion. See the context with the text ; "For if the word spoken by angels was steadfast, and every transgression and disobe-

dience received a just recompense of reward ; how shall we escape, if we neglect so great salvation."

Now, the plain sense of this passage is this ; If under the law, those transgressions by which the people violated the commandments of God were justly punished, it is reasonable to suppose, that we, if we neglect obedience to the gospel, shall by no means escape the due reward of our infidelity and disobedience. But as there are no intimations in the law of Moses, that those who transgressed would be punished in a future state, so, from the analogy to which the apostle alludes, there is no argument to prove that those who neglect the gospel in the present time, will suffer for so doing in a future world. If it can be made to appear, that either Moses or any of the prophets spake of the punishment of sin in a future world, we shall not attempt to disprove such punishment by the New Testament. Jesus says, "Think not that I am come to destroy the law and the prophets ; I am not come to destroy, but to fulfil." The Saviour renders no part of the law null, nor does he denounce any threatenings against sin, which are not contained in the divine law.

LXXVI. "Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Heb. vi. 2.

After noticing the expression, *eternal judgment*, Peirce remarks ; "The common interpretation makes this to refer to the final judgment." He then adds ; "I think that the words are to be understood in a very different manner, and *αἰῶνα* here seems to me to be put for temporal judgments. Thus the word is used, 1 Peter iv. 17 ; '*The time is come that judgment must begin at the house of God ;*' where the context will not suffer us to take it in any other sense ; compare ver. 16, 18, 19. So again, 1 Cor. xi. 29 ; '*He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body.*' What this judgment was, appears by the next verse ; '*for this*

cause, many are weak and sickly among you, and many sleep.' See also verse 34. The word *αιώνιος*, which we have rendered *eternal*, I take, to respect not the time to come, but the time past, and to signify *ancient*, or *past long ago*. That the word is thus used without any respect to eternity, we may see, Rom. xvi. 25 ; 2 Tim. i. 9 ; Titus i. 2. See also these places in the LXX., Psalm lxxvii. 5 ; Prov. xxii. 28 ; Jer. xviii. 15 ; Ezek. xxxvi. 2. According to this account of the words, we may consider the Jewish religion as established by the ancient and tremendous judgments, of the execution of which, the books of Moses give an account ; such as the deluge, the destruction of *Sodom and Gomorrah*, and more especially, the drowning of *Pharaoh* and his host in the Red Sea, and perhaps the judgments of God upon the *Israelites* in the wilderness for their impenitence and unbelief. Of this last he had indeed treated before, but not as a foundation of the Jewish religion, but as an example by which Christians might be warned." *

LXXVII. " For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance ; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi. 4-6.

We avail ourselves in part of the thoughts of a friend on this passage, published several years since.

• We will now seek the true meaning of the text, which may be discovered by the smallest capacity, unbiased by the prejudices of education. And it appears manifest that the text must mean either, 1st. That God himself cannot possibly renew those "*who were once enlightened*," &c., to repentance ; or, 2nd. That they themselves cannot repent, or, 3d. That the apostle

* See "Paraphrase and Notes on the Epistles," &c., by the late Reverend and learned Mr. Jas. Peirce, of Exon. London. 1733

Paul, by his labors with them, could not possibly renew them to repentance.

1. With reference to the first position we think it evident, that Paul did not mean that the Almighty Ruler of the world could not possibly renew them to repentance. For the Scriptures teach that all things are possible with God. — Moreover, his supreme power is undisputed throughout the world. And all parts of nature show forth the infinity and omnipotence of Jehovah. We cannot think there will be controversy on this point ; but that all will admit that God *can* do any thing which does not involve in itself a necessary contradiction or impossibility.

2. That the apostates themselves cannot possibly repent.

If man becomes incapable of repentance, he will be no longer a moral agent ; nor will he be under any obligation to do that which he cannot do ; and we submit the serious question, whether it would not be more consistent with our views of the character of God, to suppose he would give the sinner a *disposition* to repent, rather than to give him an *inability* to repent ? Further, it would seem, if the Divine Being became satisfied with the everlasting existence of sin, that all good beings should be also satisfied with it ; and repentance being no longer the object of any good desire, would then cease to be a virtue.

3. There remains, therefore, but the last position which can be rationally supported, and which is, that Paul only meant, that it was impossible for him, by his preaching to apostate Christians, to renew them again to repentance. This pious and faithful apostle of Christianity was speaking of his labors and ministry, and those who might espouse his doctrine and feel the power and energy of Christ, repent and live in obedience to those divine precepts for a time, but fall away and thus crucify the Son of God afresh and put him to an open shame, by rejecting the cause they had espoused and loved. The apostle seems to think, that, as

he had preached repentance unto them, and had once been instrumental in bringing them through repentance to the love and enjoyment of the Gospel, and as they had once tasted the saving bread of God, and the prelibations of a glorious immortality, if they should fall away, it would be impossible for him to add any thing to what he had already said to them on the subject, or to bring them back again to the faith and fellowship of the Gospel. Hence, he opens the subject in these words, "therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works and of faith towards God." He then proceeds to give the words of our text as the reason why he would go on, and not lay again the foundation of repentance, because it was impossible (for him by preaching) to renew them, &c.

It was impossible for him, because he could add nothing to what they already knew on that subject ; and now, after they had been once enlightened into the divine and glorious principles of our Saviour's moral kingdom ; after they had tasted the riches of a Father's love, and had sweetly anticipated the incorruptible joys of his glorious kingdom, if they would now turn to the beggarly elements of the world and renounce these heavenly hopes and joys for the paltry pleasures and evanescent follies of sin, he could have no hope to reclaim them. But we cannot suppose this apostle meant, that the Almighty Sovereign of the universe could not warm their hearts and bring them again to "look on him they pierced and mourn," for he has declared, that "every tongue shall confess to God," and that "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Let this text, then, be understood in accordance with reason, with the Scriptures generally, and with its context ; and it involves no absurdity, but clearly corresponds with the adorable character of our heavenly Father, and all his merciful designs ; with all the vast and ex-

dent desires of Divine humanity. So that, notwithstanding this text, we may all have hope in God, and a triumphant faith in the final renovation of the moral universe, and the purity, glory, and immortality of the intelligent creation. Amen.

LXXVIII. "And as it is appointed unto men once to die, and after this the judgment,——" Heb. ix. 27.

The correct view of this passage, which we have here partly quoted, is given, as we view it, in the following extract from a pamphlet published many years since, by Rev. David Pickering, then of Hudson, New York.

"The other passage which was quoted for the same purpose, is recorded in Heb. ix. 27. 'And as it is appointed unto men once to die, but after this the judgment,——' The hearer will readily discover that something is wanting in this sentence to complete the sense, — and as this is supplied in the next words of the apostle, we will read the whole in connexion. 'And as it is appointed unto men once to die, but after this the judgment : so Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation.'

"Now be careful to observe, that as it was *appointed* unto men once to die, and after this the judgment, so, that is, in like manner, *Christ was once offered to bear the sins of many ; or of the multitudes. How was Christ once offered ? Answer, as a sacrifice for sin. By whom was he offered ? Answer, he offered himself ; because he was the High Priest of a better testament than that which preceded it. See verses 11, 14, 15. The way is now open for an easy and consistent explanation of this text. The apostle has devoted four chapters of this epistle to a comparison of the priesthood of Aaron, and that of Christ ; beginning with the seventh, and closing with the tenth. In the chapter, of which the words under consideration are a part, he*

treats the *priesthood of Aaron* and its *ceremonies*, as a *shadow* of the *priesthood of Christ*; and informs us, that the Jewish *high priest* went alone once every year into the second tabernacle, but not without blood, which he offered for himself, and for the errors of the people. This, he tells us, was a *figure*, and that the *gifts* and *sacrifices* that were thus offered, could not render him perfect who performed the service. Verses 7, 9, For, saith he, it is not possible, that the blood of bulls and of goats should take away sins. Chap. x. 4.

"Let it be distinctly understood, that the high priest offered the *blood* (which is the *life*) of the sacrifices, by which himself and the whole house of Israel were ceremonially purified. By ceremonial purification, I mean to be understood, that God was pleased, through the offering of the sacrifice, to accept both the high priest and all the people. 'Without shedding of blood, is no remission.' Verse 22. Hence, the high priest under the law, is represented as being slain, that is, (by proxy) in those sacrifices that were offered. After being thus slain, the high priest entered into the holy place beyond the veil, and presented his offering before the mercy-seat; while all the congregation of Israel were anxiously waiting without, for the token of their acceptance with God.

"When they heard the sound of the golden bells, that were attached to the garment of the high priest, the whole multitude shouted aloud for joy, knowing that this was the signal of the acceptance of their high priest, and with him, all the congregation, whom he represented. This, the apostle considers, as a figure of the sacrifices and priesthood of Christ; and, therefore, uses the following language: Verses 24-28. "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place once a year with blood of others; for then must he often have suffered since the

foundation of the world : but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself ; and as it is appointed unto men (*priests under the law*) once to die, (in the sacrifice as before explained) and after this the judgment : (in which the high priest was accepted, and himself and all the multitudes of the house of Israel were acquitted and obtained ceremonial justification :) — so (in like manner, as the priests under the first testament were appointed to die) Christ was once offered to bear the sins of many.' Now, as the judgment which decided the *temporal destiny* of the Israelites under the first *testament* took place when the high priest entered into the holy place, so the judgment which decided the *spiritual* and *endless destiny* of the human race, took place when Christ *entered into heaven itself*, with the *blood* or *spirit* of the everlasting covenant, and 'obtained eternal redemption for us.' Chap. ix. 12.

"The difference between these priesthoods appears to be this : The *first* was *temporal*, the *second* was *spiritual*. The high priest of the first covenant could not offer himself as a sacrifice, and was, therefore, necessitated to seek a substitute, which was in those beasts that were slain for the service of the temple. But in *Christ* we find both the *offering* and the *Priest*. It was he that entered *through the veil*, to appear in the *presence of God for us* ; and was *accepted* in that he *offered*.

"Christ, therefore, being accepted with the Father, all the human family were accepted in him. That no doubt may be entertained that this *offering* was of *universal application*, the apostles assure us, that *Jesus Christ by the grace of God tasted death for every man*, — that *he gave himself a ransom for all, to be testified in due time*, — that *he is the propitiation for the sins of the whole world*. See chap. ii. 9 ; 1 Tim. ii. 6 ; 1 John ii. 2."

"After *this* the judgment." That is, after the figurative death of the high priest came the judgment.

Hence we read of Aaron, the first high priest, "and thou shalt put in the breast-plate of JUDGMENT, the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear THE JUDGMENT of the children of Israel upon his heart before the Lord continually." This judgment came after the figurative death of the high priest; and hence it is said, "As it is appointed unto men (*the men*, it should be translated,) once to die, and after this THE JUDGMENT, so Christ was once offered," &c.

See Ballou's "Select Sermons," No. I. and also an article in the "Universalist Expositor," Vol. II. pp. 58-65.

LXXIX. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Heb. x. 26-31.

V. 26. "*For if we sin wilfully*," &c. The sinning wilfully, here means, as we apprehend, renouncing the religion of Christ. The writer of the epistle had exhorted the Hebrews, ver. 23, to "hold fast the *profession of their faith* without wavering," because God was faithful. He tells them not to forsake the assembling of themselves together, ver. 25, but to exhort one another, especially, as they saw *the day* approaching, that is, the day in which God was about to visit the Jews for their sins. He then, with the same subject in his mind, says, "For if we sin wilfully after that we have received the knowledge of the truth," that is, if we abandon our profession after we have once been

made acquainted with the doctrine of the Gospel, "there remaineth no more sacrifice for sin." The Jewish sacrifices were done away in Christ, as the apostle had argued in the former part of this epistle. Hence, in order to deter them who put a value on sacrifices from forsaking the sacrifice of Christ, he tells them there remained no other; and if they abandoned this, there remained no sacrifice at all. They might, indeed, again embrace the Christian sacrifice; but, when they rejected that, "there remained no more sacrifice for sins."

V. 27. "*But a certain fearful looking for of judgment.*" As the Jews under the law, if they neglected the regular sacrifices, were exposed to the judgment of God, so in this case, if they rejected the Christian sacrifices, as there was no other, there remained to them nothing but a dreadful expectation of judgment, and fiery indignation. This judgment and fiery indignation fell upon them, in the destruction of their city and nation, shortly after. In order to show the justice of punishing those who rejected the Gospel, the apostle refers to the punishment inflicted on those who contemned the law of Moses. See next verse.

V. 28. "*He that despised Moses' law died without mercy,*" &c. That is, judicial mercy, or extenuation or mitigation of punishment, on the testimony of two or three witnesses. Thus Korah, Dathan, and Abiram died. Num. xv. 30. See also Deut. xvii. 6.

V. 29. "*Of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God,*" &c. The argument here is, if men were punished with death for despising the law of Moses, how much more severe must be their punishment, who wilfully reject the doctrine of Christ. The punishment of those Jews who rejected the Gospel, in which apostates were also involved, was more dreadful by far than any thing that had ever been inflicted on that nation before. It seems to have been the punishment which was inflicted on the Jews at the time their city was de-

stroyed to which the apostle here referred. And was it not a "sorer punishment" than any of the Jews had ever suffered, for despising the law of Moses? Jesus described it so. He said, in view of the approaching misery, "then shall be a time of trouble, such as was not since the beginning of the world to this time, nor nor ever shall be." That it was more severe than mere death under the law of Moses, is apparent, because it was death connected with the most cruel torture, death by pestilence, death by starvation. The punishment of the Jews was so dreadful during the siege of the city by the Romans, that they sought death as a refuge. Josephus, speaking of the distress of the city, and of the multitudes who died by famine, says, "As for burying them, those that were sick themselves were not able to do it, and those that were hearty and well were deterred from doing it, by the great multitude of those dead bodies, and by the uncertainty there was how soon they should die themselves; for many died as they were burying others, *and many went to their coffins before that fatal hour was come.* Nor were there any lamentations made under these calamities, nor were heard any mournful complaints; but the famine confounded all natural passions; for those who were just going to die looked upon those that were gone to their rest before them, with dry eyes and open mouth. A deep silence also, and a kind of deadly night, had seized upon the city; while yet the robbers were still more terrible than the miseries were themselves; for they broke open those houses which were no other than graves of dead bodies, and plundered them of what they had, and, carrying off the coverings of their bodies, went out laughing, and tried the points of their swords in their dead bodies; and, in order to prove what mettle they were made of, they thrust some of those through that still lay alive upon the ground; *but for those that entreated them to lend them their right hand and sword to despatch them,* they were too proud to grant their requests, and left them to be consumed by

the famine." This, as every one will readily see, was a "sorer punishment," than death inflicted by judicial authority, for despising the law of Moses.

V. 30. "*For we know,*" &c. See Deut. xxxii. 35, 36. The apostates from Christianity need not persecute the steadfast Christians ; vengeance belonged to God, — he would render a recompense. *The Lord shall judge*, that is, *avenge, his people*. He will vindicate Christianity against the aspersions of its enemies, and cause the righteous to shine forth as the sun in the kingdom of their Father. He will pay back most fearfully on these apostates, their persecutions of the faithful disciples.

V. 31. "*It is a fearful thing to fall into the hands of the living God !*" To fall into the hands of God, in this instance, is an idiom signifying to fall under the severity of the divine judgments. In one sense we are all in the hands of God ; we are the subjects of his power, and he can do by us as he will. This consideration, however, is by no means a fearful one, but is a source of consolation and joy to every believer of the Gospel. But to those who fell under the divine judgments by which Jerusalem was destroyed, it was a *fearful thing*. They found it so, and they confessed it so. There was then a *fearful* looking for of judgment. The time was called "the great and dreadful day of the Lord." There was then, as we have shown, a time of trouble, such as had not been since the beginning of the world to that time, and never should be. To fall under the severity of these judgments was indeed a "fearful thing."

But we are also to remember, that it is more safe, and consequently less fearful, to fall into the hands of God than to fall into the hands of men. See 2 Sam. xxiv. 14. The reason is, the mercies of God are great, over all his works ; while, compared with his, even the tender mercies of men are cruelty. We may be certain, that while God executes justice upon us, he will so execute it as to accomplish his merciful design

of turning us away from our iniquities, making us partakers of holiness, and causing us to enjoy the peaceable fruit of righteousness. So that, although the divine judgments seem fearful, when viewed alone, yet, when considered in connexion with the effect they are designed to produce, they lose much of their dreadful-ness, and appear to be displays of mercy instead of anger and wrath. Let us, therefore, neither despise the chastening of the Lord, nor faint when we are rebuked by him. Heb. xii. 5 – 11.

LXXX. "Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection." Hebrews xi. 35.

That they might obtain a *better resurrection*, — better than what? Does it mean, that there are two kinds of resurrection into the future state, the one better than the other? We think not; we think the comparison was between the resurrection into the future, and a return to the present life, the former being declared to be better than the latter. We think the natural sense of the passage leads to this interpretation. Mark, 1st. "Women received their dead raised to life again." Here was one resurrection. Adam Clarke, the Methodist, supposes the writer in Hebrews to refer to the case of the woman of Zarephath, (1 Kings xvii. 21,) whose son Elijah raised to life; and to that of the Shunamite, (2 Kings iv. 34.) These women received their dead children raised to life again, that is, the dead children were called back again into this state of existence. 2d. Immediately in connexion with this circumstance, the writer in Hebrews adds, that "others were tortured, not accepting deliverance, that they might obtain a *better* resurrection." *Better than what?* Ans. Better than calling the dead back again into this world. The unavoidable inference is, that a resurrection of the dead into the immortal existence is better than to bring them back again into this world; a fact which is well established by Scripture, but which is not very favo-

able to the doctrine of punishment after the resurrection.

Dr. Doddridge's note on this subject is worthy of a place. He says ; " Dr. Owen understands this, as if the apostle had meant *the better resurrection* ; that is, the resurrection which is better than the resurrection of the wicked. But it is observed by Jacobus Capellus, that most probably in that case, the article would have been prefixed, *τῆς κρείττονος ἀναστάσεως*. The opinion of Crellius and Dr. Hammond is, that the word *better* is to be understood as opposed to a *present remission of their torments* ; and this sense I have adopted in the paraphrase, supposing it bears a respect to the deliverance they would not accept, mentioned in the words immediately preceding. Mr. Hallett is exceedingly clear, that the opposition lies between the resurrection to eternal life, which these martyrs expected, and the resurrection of the dead children *to life in this world*, mentioned in the first clause of the verse." Other quotations might be made from eminent orthodox commentators, confirming the view taken by Dr. Doddridge, Crellius, Dr. Hammond, and Mr. Hallett ; but we believe, that the passage is itself so clear, and the authority already adduced so respectable, no further confirmation can be desired.

LXXXI. " Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii. 14.

To *see the Lord* is, by some, supposed to signify being in his immediate presence, in the immortal world ; and it is thought the passage intimates, that some will never thus see him. But, however true it is, that all men must be perfectly holy before they can be perfectly happy in the future life, still the phrase to *see God* is used, by the Hebrew writers, to denote a state of spiritual honor and enjoyment *in the present life*. The expression arose from the customs of the eastern kings. " To behold the king's face, was considered an honor and happiness ; much more to see it habitually, that is,

to be employed in his immediate service, and to enjoy his favor. Thus also the expression to *see God*, signifies to experience his friendship, and to be admitted to the greatest happiness in his presence ; whereas, *not to see him*, is to be shut out from his favor, and to be under his awful displeasure. Christ says of his humblest followers, that in heaven their angels do *always behold the face* of his heavenly Father ; referring to the usage of earthly courts, where such as always behold the monarch's face were highest in office and regard. By this he signified, that these little ones had a powerful interest in heaven, and were peculiarly dear to God himself ; so that it became men to take heed how they despised them (Matt. xviii. 10). To *sit next the king*, especially on his right hand, was a mark of the highest honor and dignity (1 Kings ii. 19 ; Matt. xx. 20-23 ; Heb. i. 3).” Nevin’s “Biblical Antiquities,” i. 247.

LXXXII. “For our God is a consuming fire.” Heb. xii. 29.

This passage is often used to give force to the doctrine of endless misery, and thus to frighten the weak and timid. Let us look for the true sense.

The passage is a quotation from Deut. iv. 24 ; “For the Lord thy God is a consuming fire.” If the reader will peruse the twentieth-fourth chapter of Deuteronomy, he will perceive, that it is part of an exhortation which Moses delivered to the children of Israel. He was drawing near the end of life, and must soon take leave of the people, who were about entering into the promised land. Many of them had not been eyewitnesses of the remarkable dealings of God with the Jews, while they were on their journey to Canaan, and Moses seems to have judged it necessary to recite, in brief, the history of those transactions. He exhorts the people to obey God’s law ; and, having reverted to the danger of their being led into idolatry, and to the signal judgments with which God had consumed the idolatrous nations around them, he tells them to take heed, and to re-

member the judgments with which God had consumed others, adding ; "For the Lord thy God is a consuming fire, and a jealous God." In the twelfth of Hebrews, Paul was exhorting the Jews to give due attention to the voice of God in the new covenant of his mercy. He tells them, they had come to Mount Zion, &c. &c., "and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." He then adds, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, [that is, those Jews who were regardless of the word God spake unto them,] much more shall we not escape, if we turn away from him that speaketh from heaven." He then proposes the same incentive to obedience, which Moses had done ; "For our God is a consuming fire."

In view of these circumstances, I think we come plainly to the following conclusion ; God was said to be "*a consuming fire*," because he was *the source* of those judgments which he sent upon the Jews for their sins, and by which they were consumed. Hence, when the children of Israel were about to cross Jordan, to relieve them of all fear of their enemies, Moses said to them, "Understand therefore this day, that the Lord thy God is he which goeth over before thee ; as a *consuming fire* he shall destroy them ; and he shall bring them down before thy face ; so shalt thou drive them out and destroy them quickly, as the Lord hath said unto thee."

There are abundant evidences in Scripture, that "God is a consuming fire." We read, 2 Thess. ii. 8, "then shall that wicked be revealed, whom the Lord *shall consume* with the spirit of his mouth, and shall destroy with the brightness of his coming." See Exodus xxxii. 10 ; xxxiii. 3. See also Jer. ix. 16 ; "I will send a sword after them till I have *consumed* them." xiv. 12 ; "I will *consume* them by the sword, and by the famine, and by the pestilence." Ezek. xiii. 8 ; "*I have consumed* them in mine anger."

Thus we see, that the passage we are considering gives no hint of endless punishment, or of any punishment, out of this state of being. And it should be always remembered, that all God's judgments are rendered in mercy. "He doth not afflict willingly, nor grieve the children of men." And, although these judgments are sometimes terrible, and often involved in deep mystery to human wisdom, still, from the clear knowledge we have of the principles of the divine government, we believe that all have a benevolent tendency, and that they shall result in good, even to those who are exercised thereby.

LXXXIII. "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear." 1 Peter iv. 17, 18.

The comment of Dr. Adam Clarke on this text is so agreeable to my own views, that I offer it without further remark.

"*Judgment must begin at the house of God.*] Our Lord had predicted, that, previously to the destruction of Jerusalem, his own followers would have to endure various calamities. See Matt. xxiv. 9, 21, 22; Mark xiii. 12, 13; John xvi. 2, &c. Here his true disciples are called *the house* or *family of God*. That the converted Jews suffered much from their brethren, the *zealots* or *factions* into which the Jews were then divided, needs little proof; and some interpreters think that this was in conformity to the purpose of God. Matt. xxiii. 35. (*That on you may come all the righteous blood shed from the foundation of the world.*) — 'That the Jewish Christians were to be involved in the general punishment; and that it was proper to begin at *them*, as a part of the devoted Jewish nation, notwithstanding they were now become the house of God; because the justice of God would, thereby, be more illustriously displayed.' See *Macknight*. But, probably, the word *οἶκος*, which we here translate judgment,

may mean no more than affliction and distress ; for it was a Jewish maxim, that when God was about to pour down some general judgment, he began with afflicting his *own people*, in order to correct and amend them ; that they might be prepared for the overflowing scourge.

“ *And if it first begin at us*] Jews, who have repented and believed on the Son of God. *What shall the end be of them*, the Jews who continue impenitent, and *obey not the gospel of God* ? Here is the plainest reference to the above Jewish maxim ; and this, it appears, was founded upon the text which St. Peter immediately quotes.

“ *And if the righteous scarcely be saved*] If it shall be with *extreme difficulty* that the *Christians* shall escape from Jerusalem, when the Roman armies shall come against it, with the full commission to destroy it, *where shall the ungodly and the sinner appear* ? Where shall the proud *Pharisaic boaster* in his own outside holiness, and the *profligate transgressor* of the laws of God, *show themselves*, as having escaped the divine vengeance ? The Christians, though with difficulty, did escape, every man ; but not one of the Jews escaped, whether found in Jerusalem or elsewhere.

“ It is rather strange, but it is a fact, that this verse is the Septuagint translation of Prov. xi. 31. ‘ Behold the righteous shall be recompensed in the earth ; much more the wicked and the sinner.’ For this, the *Septuagint* and *St. Peter* have ; ‘ If the righteous scarcely be saved, where shall the ungodly and the sinner appear ? ’ Such a latitude of construction can scarcely be accounted for. The original signifies this ; ‘ Behold, to the righteous it shall be returned on the earth ; and to the wicked and the transgressor.’

“ The *Chaldee Paraphrast* has given this a different turn ; ‘ Behold, the righteous shall be strengthened in the earth ; but the ungodly and the sinner shall be consumed from the earth.’

"The *Syriac* thus ; " If the righteous scarcely live, the ungodly, and the sinner, where shall he stand ? "

"The *Arabic* is nearly the same as the *Septuagint* ; and the *apostle* and the *Vulgate* follow the *Hebrew*.

"I have, on several occasions, shown, that when *Cestius Gallus* came against Jerusalem, many Christians were shut up in it ; when he strangely raised the siege, the Christians immediately departed to *Pella*, in *Cœlosyria*, into the dominions of king Agrippa, who was an ally of the Romans ; and there they were in safety ; and it appears from the ecclesiastical historians, that they had but *barely time* to leave the city before the Romans returned under the command of Titus, and never left the place till they had destroyed the temple, razed the city to the ground, slain upwards of a million of those wretched people, and put an end to their polity and ecclesiastical state."

See "Universalist Expositor," Vol. III. p. 375 ; Ballou's "Select Sermons," No. VI.

LXXXIV. 2 Peter ii. 4, 9.

For an explanation of this passage, see my remarks on Jude, ver. 6, Section LXXXVIII. of this chapter.

LXXXV. 2 Peter ii. 17.

For an explanation of this passage, see remarks on Rev. xiv. 9-11, Sect. XCII. of this chapter.

LXXXVI. 2 Peter iii. 7-13.

This passage has been frequently used to prove the destruction of the material earth, and a day of judgment in the future state. We have shown repeatedly in these pages, that God's judgments are IN THE EARTH. But as this text is not generally adduced in support of strictly endless misery, we pass it here, by merely observing, that those who wish to see an explanation of the whole subject, are referred to the "Universalist Expositor," Vol. III. 34-52. Balfour's "Essays," p. 260. See also the learned notes of Hammond and Witsius on this subject, in Paige's "Selections."

LXXXVII. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death." 1 John v. 16, 17.

We apprehend, that the true sense of this passage is made manifest by the following paragraph from Horne's "Introduction," Littell's ed. Vol. III. p. 143.

"The Talmudical writers have distinguished the CAPITAL PUNISHMENTS of the Jews, into *lesser deaths*, and such as were *more grievous*; but there is no warrant in the Scriptures for these distinctions, neither are these writers agreed among themselves what particular punishments are to be referred to these two heads. A capital crime was generally termed a *sin of death* (Deut. xvii. 6); or a *sin worthy of death* (Deut. xxi. 22); which mode of expression is adopted, or rather imitated by the apostle John, who distinguishes between a *sin unto death*, and a *sin not unto death*. (1 John v. 16.) Criminals, or those who were deemed worthy of capital punishment, were called *sons*, or *men of death*; (1 Sam. xx. 32; xxxi. 16.; 2 Sam. xix. 23, marg. reading) just as he who had incurred the punishment of scourging was designated a *son of stripes* (Deut. xxv. 16; 1 Kings xiv. 6). A similar phraseology was adopted by Jesus Christ, when he said to the Jews, *ye shall die in your sins* (John viii. 21, 24). Eleven different sorts of capital punishments are mentioned in the sacred writings."

From the above, it appears that a sin unto death was a sin deserving of death, according to the Jewish code, and which could not be pardoned; whereas, a sin *not* unto death was either a sin not deserving of death, or a sin which might be pardoned, after death had been denounced. We cannot see that the passage has any reference whatever to the future state.

Whoever will consult Adam Clarke the Methodist, on this subject, will find his views not to disagree with *the foregoing*. He closes by saying; "I do not think

the passage has any thing to do with what is termed *the sin against the Holy Ghost*, which I have proved no man can now commit."

The design of the apostle seems to have been, to cultivate in his brethren a merciful disposition, which would lead them, in every case where it was practicable, to intercede for the life of those who had sinned under the Jewish law.

LXXXVIII. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Jude ver. 6.

Is there any thing here which renders it necessary to apply this passage to any order of beings above men? Men are frequently called *angels* in the Scriptures. Let the reader take any Greek Lexicon, we care not what one, and he will find that the word *ἄγγελος*, is defined as signifying a *human messenger*, a *legate*, an *agent*, the *bishop* or *president* of a particular church, &c. &c. Certainly, then, the mere use of the word *angel*, does not show that this passage must have application to beings besides men. We read of the *angel* of the church of Ephesus (Rev. ii. 1); of the *angel* of the church of Smyrna (8); of the *angel* of the church of Pergamos (12); of the *angel* of the church of Thyatira (18), &c. These were, without doubt, human beings, men, the ministers, elders, or messengers of those churches. The word *angel* is not "a name of *nature*, but of *office*," says Austin, in Leigh's Crit. Sacr. The angels, or messengers, who are spoken of in the passage before us, kept not their first estate, or *office*, but left their habitation, or *proper place*, or station, by usurping the place of others, (as Macknight renders the words.) All this has taken place among men on the earth.

Now let us take the rest of the verse. "*He hath reserved in everlasting chains under darkness, unto the judgment of the great day.*" What is there here that compels us to interpret this passage of any other state

of existence besides the present, or of any order of beings besides men? A man confined in a dark place, may be said to be in "chains of darkness"; and a man bound in mental blindness, may be said to be in "chains of darkness." But these are said to be *everlasting chains*. True, and so are other things said to be everlasting, that belong strictly to this world. We read, in the Bible, of "*everlasting mountains*," Hab. iii. 6; the *everlasting* possession of Canaan, Gen. xvii. 8; xlviii. 4; the *everlasting hills*, Gen. xlix. 26; the *everlasting priesthood* of Aaron, Exod. xl. 15; Numb. xxv. 13; *everlasting statutes*, Lev. xvi. 34; and *everlasting doors*, Psalms xxiv. 7. Everybody must see, that the word everlasting furnishes no proof whatsoever, in itself, that the matter to which it is applied must needs be looked for in some other state of being.

But at last I shall be told, that these *angels* must certainly belong to some other world, because they are said to be reserved "unto the judgment of the great day." But is there no judgment in this world? We read, "Verily there is a God that judgeth [where?] *in the earth*." Jesus said, "For *judgment* I am come into *this world*." He said again, "*Now* is the *judgment* of this world." And Peter said, "For the *TIME* is come, that judgment must begin at the house of God." There must be judgment in this world, if these passages of Scripture are true; and we most sincerely and undoubtingly believe them to be true. But one question more. That "*great day*," when shall it be? Is it yet future? It is sufficient to say, in reply to this question, that any day was called the day of God, the great day, the great and terrible day of the Lord, when God visited men with any signal display of his power. So when he visited his rebellious people, the Jews, the time was said to be the great and terrible day of the Lord. See Joel ii. 1. "For the day of the Lord cometh; *it is nigh at hand*." After describing the approach of the destroying armies, and the consternation *they* would excite in every breast, the prophet adds,

“And the Lord shall utter his voice before his army ; for his camp is very great ; for he is strong that executeth his word ; for the day of the Lord is great and very terrible ; and who can abide it ?” verse 11. See also verse 31, and compare Acts ii. 16–20, and it will be seen, that Peter applies this language of Joel to the events connected with the introduction of Christianity into the world, and the destruction of the Jews. So we see that this time of visitation was called **THE GREAT DAY OF THE LORD**. In Zeph. i. 14. we read, “**The GREAT DAY of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord ; the mighty man shall cry there bitterly.**” No one will think of applying this to eternity ; but yet it describes “*the great day.*” So again, in Rev. vi. 17, it is said, “for the **GREAT DAY of his wrath is come ; and who shall be able to stand ?**” Let me repeat, that we learn from the Scriptures now adduced, that any time of remarkable visitation was called “*the great day*” of the Lord. We then reaffirm the proposition, that there is nothing in the passage from Jude, which heads this article, that makes it necessary to apply it to any other beings besides men, or to any world besides that in which we now live.

If any person will read the 5th, 6th, and 7th verses of Jude in connexion, he will see that three classes of persons are brought forward as illustrations and proofs of a fact which Jude had stated, verse 4. He was writing of the false teachers, who had crept unawares into the church, and showing that they were before of old ordained to condemnation, verse 4. They should not escape swift retribution, for, as Peter said, “**whose JUDGMENT NOW of a long time LINGERETH NOT, and their damnation slumbereth not.**” 2 Pet. ii. 3. Their judgment was not in eternity ; it was coming upon them swiftly. To prove that this was the way God had ever dealt with men, Jude refers to three classes of men. 1st. To those who were delivered out of Egypt, but were afterwards destroyed, because they believed not,

[verse 5.] 2d. To those messengers, ministers; or angels, who kept not their proper offices; and who, so far from escaping punishment, were doomed to darkness of mind, and were judged in the great day of God's visitation, [verse 6.] 3d. To the cities of Sodom and Gomorrah, who forsook God, and did wickedly, and who were punished with an entire overthrow, [verse 7.] Is there not all the reason (we ask the candid reader) for men to apply the verses which speak of the rebellious and unbelieving Jews, and the wicked inhabitants of Sodom and Gomorrah, to the future world, and to make out that they were all superhuman beings, that there is to give the verse in question such an application?

LXXXIX. "Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude, verse 7.

We have spoken repeatedly, in these pages, of the destruction of Sodom and Gomorrah. See particularly what we have said on Matt. x. 15, Section IX. of this chapter. It cannot be necessary that we enlarge upon the subject here; and we shall content ourselves by offering the following very full and learned note from the commentary of Dr. Whitby.

"That this is spoken not of the cities themselves, but of the inhabitants which dwelt in them, — that is, of them who had *given themselves over to fornication, and gone after strange flesh*, — is evident; but yet I conceive they are said to *suffer the vengeance of eternal fire*, not because their souls are at present punished in hell fire, but because they, and their cities, perished from that fire from heaven, which brought a perpetual and irreparable destruction on them and their cities.

"For (1,) we have proved, — note on 2 Pet. ii. 6, and iii. 7, — that even the *devils* themselves are not tormented, at present, in that infernal fire, but only will be cast into it at the day of judgment; and, therefore, *neither* do the wicked Sodomites yet suffer in those

flames. (2,) I would admonish you, saith the apostle, though you once knew this, that Sodom and Gomorrah thus suffered the vengeance of eternal fire. Now, from the history of Genesis, and the writings of the prophets, they might know that these cities, and the inhabitants of them, were overthrown, *εἰς αἰῶνα*, with a perpetual desolation, Zeph. ii. 9, but *they could not know from thence that their souls were afterwards cast into hell fire*. (3,) *Τὸ δεῖγμα*, an *example*, is to be taken from something visible to, or knowable by, all who were to be terrified by it, especially when it is an *example manifested* and proposed. Now such was not the punishment of their souls in hell fire; but nothing was more known and celebrated among authors, sacred and profane, Jewish, Christian, and heathen writers, than the fire that fell down upon Pentapolis, or the five cities of Sodom, they being mentioned still in Scripture, as the cities which God overthrew with a perpetual desolation.

“Nor is there any thing more common and familiar in Scripture, than to represent a thorough and irreparable vastation, whose effects and signs should be still remaining, by the word *αἰώνιος*, which we would here render *eternal*. I will set thee, *εἰς ἔρημον αἰώνιον*, in places desolate of old, Ezek. xxvi. 20. I will destroy thee, and thou shalt be no more, *εἰς τὸν αἰῶνα*, forever, verse 21. I will make thee, *ἐρήμιαν αἰώνιον*, a perpetual desolation, and thy cities shall be built no more, chapter xxxv. 9. See also Ezek. xxxvi. 2; Isaiah lviii. 12. They have caused them to stumble in their ways, to make their land desolate, and *σὺριγμα αἰώνιον*, a perpetual hissing, Jer. xviii. 15, 16. I will bring you, *δνειδισμὸν αἰώνιον*, an everlasting reproach, and a perpetual shame, which shall not be forgotten, Jer. xxiii. 40, and xxv. 9. I will make the land of the Chaldeans a perpetual desolation, they shall sleep, *ὑπνον αἰώνιον*, a perpetual sleep, Jer. li. 39. And this especially is threatened, where the destruction of a nation or people is likened to the overthrow of Sodom and Gomorrah; thus Babylon shall be as when God overthrew Sodom and Gomorrah, *ὡς κατοικήθησαν εἰς*

τὸν αἰῶνα χρόνον, it shall never be inhabited, Isa. xiii. 19, 20. And again, Jer. l. 40."

This furnishes full proof, that Dr. Whitby believed in the doctrine of endless misery, and probably believed that many of the inhabitants of Sodom and Gomorrah would suffer eternal torments ; but he did not believe, that the words, Jude, verse 7, should be applied to a future state of punishment at all, but to the overthrow and destruction of those cities upon the earth.

XC. Jude, verse 13.

Here we find the phrase *forever* applied to punishment, as we did also in 2 Peter ii. 17. For our remarks on this point, see on Rev. xiv. 9-11, section XCII. of this chapter.

XCI. Rev. ii. 11 ; xx. 6, 14 ; xxi. 8.

In these four passages, and in these alone, in the whole Bible, we find the phrase SECOND DEATH.

It is fortunate for us that we are not left to learn the import of the phrase in question from men. The inspired writer has himself given us a clue to the subject, which it will now be our business briefly to trace. From two passages it seems very manifest, that *being cast into the lake of fire*, is the second death. See Rev. chap. xx. 14, and xxi. 8. If we can learn any thing in relation to the lake of fire, we shall at the same time learn the circumstances attending the second death.

The lake of fire is mentioned five times only in the Bible, viz. Rev. xix. 20, xx. 10, 14, 15, and xxi. 8. And here we beg leave to ask the advocates of endless misery, if they believe the lake of fire and brimstone spoken of as the place of the second death, to be a lake of literal fire and brimstone ? If they are pleased to answer in the affirmative, we would again ask them, if they consider *the beast*, mentioned xix. 19, and 20, to be a literal beast ? If so, we suppose *death and hell*, mentioned xx. 14, are to be understood as literal likewise, and they too, cast into the lake of fire. By turning to chap. vi. 8, we shall see death mounted upon

a pale horse, which of course was literal, "and hell," literal also, "followed with him." If all these things are to be received as literal, — death mounted upon a pale horse, and hell following with him, — *the beast* with "seven heads and ten horns," and last, though not least, the lake of fire burning with brimstone, into which the others were cast, — Catholic credulity itself will, we fear, prove insufficient for the task. But this no one in his sober senses will pretend. Still, if the lake of fire must be understood to be literal, why not all the rest? Let consistency be preserved, and let us not cast a figurative beast, and death, and horse, and hell, into a literal lake of fire and brimstone.

But, by looking a little closer to the subject, we shall find very good evidence to believe, that the lake of fire, terrible as it may be, is yet in this our insignificant and passing world, and makes no part of the apparatus of eternity. We read, chap. xix. 20, "And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. *These both were cast ALIVE into the lake of fire and brimstone.*" Now, whatever may be said to the contrary, it cannot be reasonably supposed, that, literal or figurative, the beast and false prophet could be cast *alive*, that is, without suffering death or change, into the lake of fire, allowing that to be in the future and eternal world. But that they were so cast there, must be believed, or the notion that the lake of fire is removed from this world be given up. Dr. Clarke's notes on this passage are amusing; "The *beast*," says he, "has been represented as the *Latin empire*; the *image of the beast*, the *popes of Rome*, and the *false prophet*, the *papal clergy*." On the phrase, "were cast alive into the lake of fire," he says, by way of exposition, "Were discomfited when *alive*, in the zenith of their power, and destroyed with an utter destruction;" that is, the *Latin empire* and the *papal clergy* were discomfited, &c. This is being cast into

the lake of fire!! The pope and his clergy were discomfited!! If the Doctor was right here, the lake of fire and brimstone is not only in this world, but quite tolerable too.

Again we read, chap. xx. 10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever." Here too, we observe, that the lake of fire was plainly in this world, inasmuch as the alternations of *day* and *night* can hardly be imagined to belong to any other state of existence than the present.

For ourselves, we are unable to find any satisfactory proof that the second death is beyond the grave. Various circumstances, on the contrary, combine to lead us to a very different result. Those above specified are among the number. The expressions relative to "the dead, small and great," standing before God, and to the sea, and death, and hell giving up the dead in them, we conceive to refer to Dan. xii. 2, and John v. 29. We understand them all to relate not to those *literally* dead. "And they were judged every man according to his works." See Matt. xvi. 27, 28, where such a judgment is described as coming during that generation. Matt. xxv. 31, &c. refers to the same time.

The supposition that seems most probable to us, is, that *the lake of fire* is the same as the *everlasting fire* prepared for the devil and his angels; see Matt. xxv. 41; the same as the *furnace of fire*; Matt. xiii. 42; and is clearly foretold by Mal. iv. 1, 5. See also Ezek. xxii. 17-22, inclusive. That all these were in this world, is susceptible of the most satisfactory proof. The second death consisted in being cast into this lake of fire, or it was the punishment which the wicked, particularly the Jews, suffered in the subversion of their state, and the total overthrow of their temple and city.*

* For these remarks we are indebted to the "Christian Messenger," Vol. II. No. 4.

The views of Rev. Warren Skinner, on the "Second Death," may be found in the work entitled, "Eternal Hell Torments Overthrown," pp. 70-75, *note*. For the views of Rev. Hosea Ballou, see his work entitled, "Examination of the Doctrine of Future Retribution," pp. 185-196. For an essay on the book of Revelations in general, see "Universalist Expositor," Vol. III. pp. 193-220; IV. 101.

A sermon on this subject was published in 1832, at Taunton, by Rev. J. B. Dods, then pastor of the Universalist society in that place, now of Provincetown, Mass., in which many things are advanced worthy of deep consideration. The following very long extract will pay the reader for a careful perusal.

"Our opposers suppose, that by the *first* death is meant the death of the body, and by the *second* is meant an eternal death in the future world, which consists in the most exquisite sufferings that the imagination can conceive. It must be granted by all that a second death, not only presupposes a *first*, but implies that it must be of the same character with the *first* death,—or that there must at least subsist between them an analogy sufficiently strong to justify the subsequent phrase, *second death*, as relative to its antecedent,—a *first death*. But what resemblance is there between the death of the body, which is a total loss of all sensation and pain, and a state of the most exquisite suffering in the immortal world? None at all. Then they do not stand in relation to each other, so as to justify the expression of *first and second death*.

* * * *

"We now proceed to show, that the *first* and *second* death mean the first and second destruction of the Jews as a nation, which took place at the destruction of their *first* and *second* temple. We will show that the second death is *national*, not *moral*.

"God established the Jews, as a nation, in the land of Judea, under a government purely religious, which constituted their national existence. Their first temple

was built by Solomon, and was considered the dwelling-place of the Most High, where he more immediately manifested the divine presence and glory to his worshipping people. Though he was said to 'dwell between the cherubims,' and to fill that house with his glory, yet they considered him as present throughout the whole land of Judea, directing their national concerns. Their government was a theocracy. On this account they would not admit, that God was present among the heathen in such a sense, that they could worship him, or even 'sing a song of Zion in a strange land.' In the land of Judea only could they, as a nation, live before him, enjoy his presence, and worship in his temple on Zion's hill. When their government was destroyed, and they were led away into captivity among the heathen, they considered themselves as a nation dead before God, and banished from his presence.

"That God promised the Jews the continuance of *national* existence and prosperity in the land he had given their fathers in case of their *obedience*, is a subject so obvious to every reader of the Jewish Scriptures, that it would be a waste of words to attempt formally to prove it. And that he again and again threatened to cast them out of his presence from the land of Judea, and scatter them among the heathen, in case of their *disobedience*, is also plainly taught.

"To throw light on the exposition we are now about to give, we would remark, that when a nation were roused from *stupidity* to a sense of their impending destruction, — when their energies were awakened into intense action by the approaching horrors of war, and its attendant calamities, the sacred writers not unfrequently represent it by the striking figure of being dead and buried in the grave, and starting suddenly from its silent bosom to a state of condemnation. And when a nation or people were in a state of oppression and servile bondage, or persecution, and were suddenly to be brought into a higher state of enjoyment, or to return to

their former privileges, it was also represented by a resurrection, but it was a resurrection to life. In evidence of this, see John v. 28, 29, and Daniel xii. 2, both of which we shall have occasion to notice hereafter. It may not be improper in this place to introduce some orthodox authority to support our views. Parkhurst says, that the Greek word *ἀνάστασις*, translated *resurrection*, which is derived from the verb *ἀνίστημι*, signifying *to rise*, has the following signification: 'A standing on the feet again, or *rising* as opposed to *falling*.' — 'a rising, or resurrection of the body from the grave.' Dr. Campbell says, that 'the phrase, *ἀνάστασις τῶν νεκρῶν*, is indeed the common term by which the resurrection, properly so called, is denominated in the New Testament, yet this is neither the *only*, nor the *primitive*, import of the word *ἀνάστασις*. It denotes simply being raised from inactivity to action, or from obscurity to eminence, or a *return to such a state* after an interruption. The verb *ἀνίστημι* has the like latitude of signification; and both words are used in this extent by the writers of the New Testament as well as by the LXX.' in the Old. My hearers will please keep the above in mind.

"We will now proceed to prove, by an appeal to the Scriptures, that the captivity of the Jews as a nation, when Nebuchadnezzar, king of Babylon, overturned their government, and burnt their *first* temple, is the *first death*. Leviticus xxvi. 39. 'And they that are left of you shall pine away in their iniquity in your enemies' lands, and also in the iniquities of their fathers shall they pine away with them.' Ezekiel xxiv. 23. 'But ye shall pine away for your iniquities and mourn one towards another.' Ezekiel xxxiii. 10, 11. 'Therefore, O son of man, speak unto the house of Israel, thus speak ye, saying: if our transgressions and our sins be upon us, and we pine away in them, how *should we then live*? Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; turn ye, turn ye from your evil ways, for why will ye

die, O house of Israel ?' Here, we perceive, that they were not to die a *moral* death, for they were already morally dead. And this *moral* death was the very cause that should produce *national* death.

" These are a few of the many scriptures we might bring forward to prove, that the house of Israel pined away in their iniquities, and died, as a nation, in the land of their enemies ; but these few abundantly establish the fact, that the captivity of the Jews among the heathen, on *account of their transgressions*, was considered a *national* death. They died to all their religious privileges, lost their *national* existence, and pined away in their iniquities in the land of their enemies.

" It now remains, that we show, that their return to their land at the end of their captivity, when they rebuilt the temple under Cyrus, is represented by a resurrection to *national* life. Ezekiel xxxvii. 3-14. ' And he said unto me, son of man, can these bones live ? And I answered, O Lord God, thou knowest. Again he said unto me, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these dry bones ; behold I will cause breath to enter into you, and ye shall live : And I will lay sinews upon you, and will bring flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; and ye shall know that I am the Lord. So I prophesied as I was commanded ; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above ; but there was no breath in them. Then said he unto me, prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet an exceeding great army. Then said he unto me, son of man, these bones

are the whole house of Israel : behold they say, our bones are dried, and our hope is lost : we are cut off for our parts. Therefore, prophesy, and say unto them, thus saith the Lord God ; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves ; and shall put my spirit in you, and ye shall live, and I shall place you in your own land : then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.'

"Thus, we see, it is most plainly revealed, that when the house of Israel sinned, and became careless and insensible respecting the favors of God and the threatenings of his word, they were suddenly roused from their dreadful slumberings by the approach of the king of Babylon, who burnt their temple, led them into captivity beyond Babylon, and held them in bondage seventy years. There they pined away in their iniquities, and became as a valley of dry bones. They were dead to all their privileges and enjoyments as a nation. Their government was demolished, and their national existence was no more. They were not only dead in this sense, but in their graves, and buried. They hung their harps in mournful silence upon the willows along the cold streams of Babylon, and exclaimed, 'How shall we sing the Lord's song in a strange land !' But their bones were gathered, flesh came upon them, their graves were opened, the earth gave up its dead, and they were brought into the land of their fathers, their temple was rebuilt by order of Cyrus, their theocratical government was established, and they lived once more as a nation before God.

"We are now to prove, that the events recorded in our text took place at the destruction of their second temple, when their government was again demolished, and they as a nation were destroyed and dead before God.

“In order to bring this part of our subject plainly before you, we shall have to make a pretty extensive appeal to the Scriptures ; and I harbour but little doubt, that I shall abundantly satisfy my hearers of the correctness of my views on the second death.

“The Jews, though subject to the Romans, were, nevertheless, permitted to enjoy their own theocratical government, and all their modes of worship, in the temple. John xviii. 31. ‘Then said Pilate unto them, take ye him and judge him according to *your law*.’ John xix. 7. ‘The Jews answered him, we *have a law*, and by *our law* he ought to die, because he made himself the Son of God.’ From these scriptures it is evident, that the Jews had a government, distinct from the Romans. But they had killed the true prophets, made void the law of God through their traditions, worshipped idols, and made their children pass through the fire to Moloch in the valley of Hinnom. They were filling up the measure of their fathers, the day of vengeance was approaching, when all the blood shed upon the earth from Abel to Zacharias should come upon that generation. Blind to approaching ruin, they slept, as it were, in carnal security, in the grave of iniquity and darkness, were dead before God in their sins, and rejected their promised Messiah.

“From this state of security and blindness, they were to be suddenly roused to a state of national condemnation and death at the coming of Jesus Christ in his kingdom, which was at the destruction of their second temple, when Titus, the son of Vespasian, led the Roman army against them, demolished their government, and led them captive among all nations. This was their *second death*, called a lake of fire. God’s judgments upon the Jews, we will presently show, were represented by fire.

“We will first establish the fact, by concurrent Scripture testimony, that our text has reference to the *second* scattering of the holy people at the destruction of the *second* temple, when the daily sacrifice, there

offered up, should be taken away. Daniel ii. 44. 'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.' Here is proof positive, that the *mediatorial kingdom* was set up in the days of the Roman kings, and of *that kingdom* Christ *then* took the throne. Let us now examine, if the opening of the books and the judgment mentioned in our text, did not *then* take place. Daniel vii. 9-14. 'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousands and thousands ministered unto him, and ten thousand times ten thousand stood before him; the *judgment was set*, and the *books were opened*. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'

"In the language of the prophet above quoted, there can arise no misapprehension as to the time when this judgment should sit. He plainly declares, that it should be at a time when the kingdom should be given to the Son of man, — when he should commence his reign, — that then the judgment should sit, and the books be opened. This is almost in the language of our text.

"Now, it is certain, that this language of the prophet can have no reference whatever to a general resurrection of the literally dead, nor to a judgment day at the end of time; for all denominations grant, that Christ,

instead of receiving his kingdom at the immortal resurrection, and *then* commencing his reign, will deliver up his kingdom and terminate his reign. And, in support of it, they adduce the words of Paul in 1 Cor. xv. 24. 'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.' How, then, 'in the name of common sense,' can the judgment in our text, and the opening of the books, have the least possible reference to what people call the last judgment day? To contend for this, is not only flying in the face of Scripture, but is contradictory to their own opinions. If our text refer to a fancied judgment at the end of time, then Christ cannot receive a kingdom, nor be crowned King, till that period arrives; still, they grant, that he now possesses a kingdom, and is himself King of Kings. But we have proved, that the judgment referred to in our text, was at the commencement of his reign, when he received his kingdom, (thirty-seven years after his resurrection,) and not at the termination of his reign.

"But we are not yet done, — we carry our subject still further, guided by the lamp of unerring truth. We will now show you, that not only the judgment, and the delivery of those whose names were written in the book, referred to in our text, but the resurrection took place, when the Jews, called the holy people, were scattered, and when the daily sacrifice, at the destruction of their temple, was taken away. John v. 28, 29. 'Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.' But, says the hearer, has not this passage reference to the last judgment day, when all shall rise immortal and be judged? It has not; neither is there a passage in the Book of God, that teaches a judgment beyond the immortal resurrection of the human family. That this scripture has

reference to the deliverance of the Jewish Christians, who were to be raised from all their persecutions and sufferings to an elevated state of honor, life, and enjoyment at the destruction of the Jewish state, — that it refers to the persons whose names were written in the book of life, and who had a part in the ‘first resurrection,’ called ‘the resurrection of the just,’ and over whom ‘the *second death* had no power,’ — that it refers to those on the one hand, and to the unbelieving Jews, on the other, who were roused from their dark hiding-places of security, to condemnation, and consigned to a *second national death*, — that this scripture has reference to *that period*, and to those *two classes* of characters, we will substantiate by the oracles of truth. Daniel, chapter xii. ‘And at that time shall Michael stand up, the great Prince which standeth for the children of thy people ; and there shall be a time of trouble, such as never was there was a nation even to that same time ; and at that time shall thy people be delivered, every one that is found *written in the book*. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” That this is a parallel passage with that in John, is, I believe, denied by none.

“Here, then, we learn, that they were to start out of the dust, and that all those whose names were found written in the book of life, were to be *delivered*, and the rest *condemned*, at a period when ‘there shall be a time of trouble, such as there never was since there was a nation, even to that same time.’ And Christ, himself, speaking of the destruction of Jerusalem, says, (Matt. xxiv. 21), — ‘For then shall there be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.’

But let us read on further in Daniel, chapter xii. ‘Then I, Daniel, looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon

the waters of the river, how long shall it be to the end of these wonders ?' [By the *wonders*, he means the time of trouble, the delivery of those who are written in the book, and the awaking of those who sleep in the dust of the earth. Let us, then, hear the answer to this question.] 'And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth forever, that it shall be for a time, times, and a half ; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.' [Here, then, this heavenly messenger has made solemn oath, that these dead are to awake out of the dust, and that all whose names are written in the book, are to be delivered at the destruction of Jerusalem, when the Jews, the holy people, were scattered. Is this angel a false witness ? God forbid. But we are not yet done with this point. We will read on, and pile evidence on evidence, and let you hear a greater than this messenger settle the question.] 'And I heard, but I understood not ; then said I, O my Lord, what shall be the end of these things ? And he said, go thy way, Daniel ; for the words are closed up, and sealed till the time of the end. Many shall be purified, and made white and tried ; but the wicked shall do wickedly ; and none of the wicked shall understand ; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.'

"Let us now appeal to the words of Christ, and hear him settle the question. Matt. xxiv. 15, 16. 'When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea, flee into the mountains.' Now here Jesus calls Daniel by name, quotes his words, and points us forward to the destruction of Jerusalem for *their fulfilment*. The point is then settled, that this res-

urrection, and the deliverance of those written in the book, took place in the generation Christ addressed, and when the holy people were scattered.

“By the sea giving up the dead, and death and hell delivering up the dead in them, we are to understand that no dark devices, nor secret hiding-places could protect the Jewish nation from that impending judgment which God, in his counsels, had determined to bring upon them. Their national powers of darkness and spiritual wickedness in high places, were to be made manifest to all. They said in their hearts, [Isa. xxviii. 15,]—‘We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves.’ But though they had thus secreted themselves, yet *death* and *hell* delivered them up to national destruction. Verse 18, ‘Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it.’ Amos ix. 3. ‘And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence I will command the serpent, and he shall bite them.’ The above language is used in reference to the living, who are represented as hiding themselves under falsehood and lies,—as taking refuge in the bottom of the sea, and as making a covenant with death and hell, to protect them from national ruin, but all in vain; our text says, they were given up, judged out of the books, [the books of the law,] and cast into the *second death*. They were dead in sin; and this *moral death* exposed them to *national death*. ‘If ye believe not (says Jesus) that I am he, ye shall die in your sins.’ This certainly cannot mean, that they should, in the future tense, die a *moral death*. They were already *morally* dead. But it means,—*in the same sinful condition you now are, you shall die a national death, because*

you believe not that I am he. To believe in Christ, who is himself the word of eternal life, is to have our names written in the book of life. Consequently, all the believing Jews escaped the second death, to which they, as a nation, were doomed. They fled, according to the directions of Christ, to the mountains of Judea for safety, till the dreadful siege was over. Not a solitary Christian perished in that destruction.

“The heafer will bear in mind, that the second death and the lake of fire are used synonymous in our text. We will here show, that God’s judgments are not unfrequently represented by the figure of fire. Ezek. xxii. 19–22. ‘Therefore, thus saith the Lord God, because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem, as they gather silver and brass and iron and lead and tin into the midst of the furnace, to blow the fire upon it to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you; yea I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you.’ Here you perceive, that Jerusalem is represented to be a fiery furnace, in which they were to be melted as metal. But by reading the chapter you may learn, that it has reference to their overthrow, as a nation, and their dispersion among the heathen. We will produce one more instance, where the Scriptures represent a nation in their destruction as having their land turned into a lake of fire. Isaiah xxxiv. 8–10. ‘For it is the day of the Lord’s vengeance and the year of the recompense for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever and ever: from gen-

eration to generation it shall lie waste ; none shall pass through it forever and ever.' Here we perceive, that the dust of the land is represented as turned into brimstone, and all its streams as rolling forth floods of boiling pitch, and yet it means nothing more than the temporal judgment of God upon that people.

" Our text is plain, we presume, to every hearer, and we now dismiss the subject. In conclusion, we simply inquire, are the Jews to remain in this second death ? Let Paul answer. Romans chapter xi. ' For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but *life from the dead.*' * * * * * ' For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel until the fulness of the Gentiles be come in, so all Israel shall be saved : as it is written, there shall come out of Zion a Deliverer and turn away ungodliness from Jacob. For this is my covenant with them when I shall take away their sins.'

" Here we have evidence, that these dead are again to be brought to life. They are to come forth from their graves, — the dark veil shall be rent from their eyes, and ' the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads ; they shall obtain joy and gladness, and sorrow and sighing shall flee away.'

" From this lamentable catastrophe of their overthrow and dispersion, and their present unhappy fate, as a people, let us take warning, and not abuse the choice blessings God has bestowed upon us as a nation. Let us rightly value our civil and religious liberty, and remember, if we become corrupt, as a people, and unmindful of that Being, who holds the destinies of nations in his hand, we too, shall be hurled from our high station of honor to degradation and ruin. Ever bear in mind, that moral death is a sad prelude to national death."

XCII. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. xiv. 9-11. See also, xix. 20, 21. xx. 10; 2 Peter ii. 17; Jude, verse 13.

The only question we shall consider in regard to this passage is, does it furnish any proof that mankind will be punished in the immortal state of existence?

The beast spoken of in the above passage, is evidently a figure of some false object of worship. If the reader will examine Rev. xix. 20, 21, he will perceive, we think, that this highly figurative language cannot be applied to the future state. "And THE BEAST was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast ALIVE into a lake of fire burning with brimstone." Can this be applied to the future state? Certainly it cannot; for the succeeding words are, "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Such language cannot be applied to the future state with any show of propriety.

Again, let it be observed, that the punishment described in the passage before us, is to take place during the continuance of *day* and *night*. "They have no rest *day* nor *night* who worship the beast and his image." This language seems to make it certain, that the punishment described was endured upon the earth.

It ought to be observed, that the punishment is evidently suffered while the beast and his image are worshipped. "The smoke of their torment *ascendeth* up *forever* and *ever*; and they *have* no rest *day* nor *night*,

who *worship* the beast and his image, and whosoever *receiveth* the mark of his name." Now as no one believes that this beast will exist in the immortal world, so the punishment cannot be applied to that world.

The figures employed in the above passage, are such as are customarily applied by the sacred writers to punishment in this life, such as the "wine of God's wrath," and the "cup of his indignation." The judgments of God are here represented as a bitter draught that wicked men and false worshippers must drink; and it requires but a slight examination of the Scriptures to see, that the sacred writers constantly insist, that God pours out his indignation upon wicked men in this world.

But it may perhaps be inquired, whether the wicked are ever tormented with "fire and brimstone" in this world? We answer in the affirmative. Were not Sodom and Gomorrah destroyed by fire and brimstone from the Lord out of heaven? Have we not shown repeatedly, in these pages, that fire is one of the most common figures which the sacred writers employ to represent the judgments of God in this life? Nothing is susceptible of clearer proof than this. See Numbers xxi. 8; compare Jer. xlviii. 45; Psalms lxvi. 12; lxxxiii. 14; xcvi. 3; Isa. ix. 19; xlvii. 14; lxvi. 15, 16; Jer. iv. 4; xxi. 12; Lam. ii. 3, 4; Ezek. xxi. 31; xxii. 18-22, and a host of others, that we have not room to quote.

But it is supposed by many, that *fire and brimstone* must surely belong to the future state. Their visions of hell in the immortal state, are always associated with "fire and brimstone." But let such examine the following passages, and they will see, that "fire and brimstone" are terms frequently employed to describe the judgments of God in the present life. Gen. xix. 24; Deut. xxix. 23; Job xviii. 15; Psalm xi. 6; Isaiah xxx. 33; xxxiv. 9, 10; Ezek. xxxviii. 22; Luke xvii. 29.

But it may be said, the punishment spoken of in the

passages at the head of this section, must be in the immortal state, because it is said to endure *forever*, and *forever and ever*. We reply, that these words, of themselves, furnish no proof of strictly endless duration; they are, in the Scriptures, applied again and again to temporal punishments. We will adduce a few passages. "Now go, write it before them in a table, and note it in a book; that it may be for the time to come, forever and ever." Isaiah xxx. 8. The destruction of Idumea is thus described: "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up *forever*; from generation to generation it shall lie waste; none shall pass through it *forever and ever*." Isaiah xxxiv. 8-10. There can be no doubt, that the punishments here described were temporal punishments; and yet they are described in almost the precise terms that occur, Rev. xiv. 10, 11. Let the reader also consult Jer. vii. 1-7. The 7th verse is, "Then will I cause you to dwell in this place, in the land that I gave to your fathers, *forever and ever*." See also Jer. xxv. 5. "Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you, and to your fathers *forever and ever*."

XCIII. "And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 12-15.

Although we have quoted at the head of this section, but four verses of this chapter, we think it will not be

unprofitable to take a general view of the chapter, and to that we shall now invite the reader's attention.

It appears to me, then, that we may determine with safety, that the scene of the events described in this chapter is laid upon the earth, and does not appertain to another state of being. The angel mentioned in the first verse came *down from heaven*. He laid hold on the dragon, that old serpent, which is the devil and satan; him of course the angel found here after he came down from heaven; and he cast him into the bottomless pit, which is also represented as being on earth; for it is not said, that he carried him away anywhere else to cast him into the bottomless pit. Hence the scene is evidently laid on the earth. What is said of verse 4, of the souls of them that were beheaded for the witness of Jesus, living and reigning with Christ a thousand years, Dr. Whitby understood, not of men literally raised from the dead, but of the church, flourishing gloriously for a thousand years after the conversion of the Jews, and the flowing in of all nations to them thus converted to the Christian faith. This thousand years, and all the events of that time, are to transpire *while men live upon the earth*, for it is said, verses, 7, 8, "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together for battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven, and devoured them."

Verse 11. "*I saw a great white throne,*" &c. It is not certain this is to take place after the thousand years are finished. This throne was seen at the same time with what is recorded, verses 1 and 4. Verse 1, he says, "I saw an angel," &c. Verse 4, "I saw thrones." "I saw a great white throne." I suppose the revelator intended to represent all these things as being present in his vision at the same time, so

that we are not to put the events mentioned verse 11, after the thousand years. "I saw a great white throne, and him that sat upon it, from whose face the earth and heaven fled away; and there was found no place for them." May not this be parallel to Matt. xxv. 31? "When the Son of man shall come in his glory, then shall he sit upon *the throne* of his glory, and before him shall be gathered all nations," &c. We may not improperly term this his mediatorial throne; and that his followers are to reign with him on this throne, seems evident from his words, "ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. In this way those who suffer with him, live and reign with him.

But it may be asked, did the earth and heaven flee away from before the face of the Son of man, when he sat upon the throne of his glory? Certainly, the first heaven and the first earth passed away, to give room for the new heaven and the new earth. See Rev. xxi. 1, 2. This first heaven and first earth were the religion of the Jews, which passed away at the very time the Son of God ascended the mediatorial throne. Jesus declared, that when the city and religion of the Jews should be destroyed, then the kingdom of God should come with power, and mankind should be rewarded according to their works.

This agrees with verse 12. "And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." This is precisely what is said in other parts of the Bible, to have taken place, at the time the Jews were destroyed, and the kingdom of God came with power. Then, as is said by Matthew, the Son of man came in the glory of his Father, and rewarded every man according to his works, xvi. 27, 28.

Should it be inquired whether all men, small and great, stood *before God* at that time, we reply, that they did in the same sense in which *all nations* were gathered before him, as is mentioned in the parable of the Sheep and Goats (Matt. xxv. 32). It is not intended, we apprehend, that all nations stood before God, in the outward and literal sense of that expression ; there is no necessity of our understanding the passage in that way. Moses said to the children of Israel ; “ Ye stand this day, all of you, *before the Lord* your God ; your captains of your tribes, your elders, and your officers, with all the men of Israel.” Again ; “ Neither with you only do I make this covenant and this oath ; but him, that *standeth here with us this day, before the Lord our God.*” Deut. xxix. 10, 14, 15. See also Exodus xviii. 12 ; Joshua xxiv. 1, and many other places. It was a favorite mode of speech with the Hebrew writers, when any thing was done as a solemn duty, or by divine appointment, to say that it was done *before God*. It was said of Zacharias and Elizabeth, “ that they were both righteous *before God*, walking in all the commandments and ordinances of the Lord blameless.” Luke i. 6. And Paul charged Timothy, *before God and the Lord Jesus Christ*, to preach the word. 2 Tim. iv. 1.

What is said of the books which were opened, and of the book of life, I see no reason to understand literally ; the expressions are a part of the imagery of the passage. If the dead were judged according to the principles of the gospel of Christ, the books which were opened, and out of which they were judged, may be the books containing that gospel ; and the book of life may be the roll of Christian believers, in which, if a man's name was not found, he was cast into the lake of fire.

Ver. 14. “ *And death and hell were cast into the lake of fire. This is the second death.*” Death and the state of immortality may at that time be said to have been destroyed, by the resurrection of Christ from the dead, and by the certain establishment of his Gospel in

the world. Let me give the reader Dr. Hammond's note on this verse ; "In the fourteenth verse, where death and hades are cast into the lake of fire ; that is, death and the state of mortality utterly destroyed, (O death I will be thy death,) it is added, *this is the second death* ; that is, mortality is utterly destroyed, there shall be no more death, the life shall be eternal ; so xxi. 8, the lake that burneth with fire and brimstone (the utter, irreversible destruction, such as fell on Sodom, called αἰώνιον πῦρ, eternal fire, utterly consumptive) is called the second death, into which they are said to go, that are never to appear in the church again." See comment on Rev. xx. 6. This phrase, "the lake of fire and brimstone," is a figure of speech drawn from the destruction of Sodom and Gomorrah. These cities were situated on a low plain, and when burned by fire and brimstone from God, out of heaven, appeared to those who saw the conflagration from the mountains as a *lake* of fire. So the burning of Moscow appeared to Napoleon, who described it as "an *ocean* of flame." The site of Sodom and Gomorrah, which was once a lake of fire, is now a lake of water, called the Dead Sea, so complete was the destruction. From these events, to be cast into a lake of fire and brimstone, became a strong figure with the Jewish writers, to signify utter destruction. It occurs in the following places only ; Rev. xix. 20 ; xx. 10, 13, 15 ; xxi. 8. And in the verse before us, *death and hell* were cast into the lake of fire ; that is, there shall no more remain of them, than now remain of Sodom and Gomorrah. This is the second death, the death of death, the utter destruction of death, and all that bears that name. This was accomplished at the time to which we refer the passage, inasmuch as the Gospel was then set up ; Jesus was crucified, he died and rose from the dead ; and thereby destroyed death, and him that had the power of it. Then the resurrection of the human race was shown to be certain, and death was shown to be infallibly, triumphantly, and utterly done away.

"O, the burst gates! crushed sting! demolished throne!
 Last gasp of vanquished death. Shout earth and heaven
 This sum of good to man; whose nature, then,
 Took wing, and mounted with him from the tomb.
 Then, then I rose; then first humanity
 Triumphant passed the crystal ports of light,
 (Stupendous guest!) and seized eternal youth,
 Seized in our name. E'er since 't is blasphemous
 To call man mortal. Man's mortality
 Was then transferred to d-e-a-th; and heaven's duration,
 Unalienably sealed to this frail frame,
 This child of dust."

Ver. 15. "*And whosoever was not found written in the book of life, was cast into the lake of fire.*" Here again we have the same figure, and it is man, not death and hell, that is cast into the lake. We must be careful not to give it such a construction, as will make it contradict what is declared in the preceding verses in the twentieth chapter, and in the beginning of the twenty-first. It is probable, that the "book of life" signified the roll of the followers of Christ. Any one, wishing to consult all the passages in which the phrase occurs, will find them subjoined; Phil. iv. 3; Rev. iii. 5; xiii. 8; xx. 12, 15; xxi. 27; xxii. 19. The person whose name was not found enrolled among the faithful, or in other words, any one who was not a faithful follower of Christ, was cast into the lake of fire. It was so. The Jews were the enemies of Jesus, and they were cast into a lake of fire; that is, they were utterly destroyed. This punishment, this utter destruction, is described under a variety of figures by the different sacred writers. Ezekiel describes the Jews as being thrown into a furnace of fire (xxii. 17-22); and our Lord borrows from the prophet the same figure (Matt. xiii. 42, 50). They are compared to burning chaff (Matt. iii. 12). When the Gospel is represented under the figure of a marriage feast, given in the night, in an apartment splendidly lighted, the unbelieving Jews are said to be cast into outer darkness, where they weep and gnash their teeth for anguish (xxii. 13). All these figures signify the same thing, viz. that the Jews were broken up, destroyed, and rendered utterly and irrepar-

ably extinct for their sins and unbelief, as much so as the cities of Sodom and Gomorrah ; and in this sense they were cast into a lake of fire.

At this time, let it be remembered, the religion of the Jews, the first covenant, passed away, and the kingdom of God came with power. Such a vast change in the moral affairs of men is described in the boldest figures by the New Testament writers. Their metaphors are of the most striking character. The heavens and the earth pass away, and there is no more sea. The elements are said to melt with fervent heat ; and because of the tumult among the nations, they "pass away with a great noise." 2 Peter iii. 10. It is with such glowing imagery, that the twenty-first chapter of Revelations breaks in upon us. "And I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away ; and there was no more sea." A new city descends from heaven. "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." All agree, that this relates to the introduction of the gospel upon the earth ; and we feel justified, therefore, in applying the events described at the close of the twentieth chapter, as having a close relation to the opening of the better dispensation.

And what did heaven proclaim should be the result of the introduction of the gospel ? Listen ; "I heard a great voice out of heaven, saying ; Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain ; for the former things are passed away." The Gospel is the tabernacle of God, He dwells in it, and in that Gospel he dwells with men. By this covenant, he is their God, and they are his people. By means of it, he will wipe away all tears

from their eyes ; he will utterly destroy death ; all sorrow, and weeping, and pain shall be ended, for the former things shall pass away. This is the grand result of the Gospel. It shall be so. The word of God, that word which cannot fail, is pledged for it. God hath sworn by himself, because he could swear by no greater, and pledged his infinite perfections for the fulfilment of his word. Glory to God in the highest !

XCIV. Rev. xxi. 8.

See remarks on Rev. ii. 11, and xk. 12-15, Sections XCI. and XCIII. of this chapter.

XCV. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii. 11.

The following remarks, which we copy from the "Magazine and Advocate," are commended to the candid attention of the reader.

"This passage is supposed, by many, — and is often adduced for that purpose, — to prove, that there can be no change in the moral condition of man after death, and those who die in a state of rebellion and irreconciliation to God, must eternally remain so. But does the text declare any such thing ? or, can such a sentiment be fairly deduced, or even inferred, from the passage, taking the whole context into the account ? We think not. There is nothing said in the text or context about death ; nothing said about any resurrection ; nothing said about another state of existence ; nor any thing that would naturally lead the reader to suppose any other state but the present was at all referred to. The whole scope of the context would lead to the supposition, that the events spoken of were then about to transpire. John was forbidden to seal the book, for the very reason, that the *time was at hand*.

"It is a well known fact, that, when important events revealed through the prophets or inspired men of old, were not to be fulfilled or accomplished till some very remote period, or for a long time after the prediction

was made, the prophets were commanded to *seal up* the book, or the sayings thereof, because the time of fulfilment was distant. Thus, in Dan. viii. 26, Gabriel says to the prophet, 'The vision of the evening and the morning, which was told, is true ; wherefore, *shut thou up the vision, for it shall be for many days*' ; that is, its fulfilment is to be at a remote period. Again, xii. 4, 9, 12, 13 ; 'Thou, O Daniel, *shut up the words, and seal the book*, even to the time of the end.' 'Go thy way, Daniel ; for the words are closed up and *sealed*, till the time of the end.' 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be ; for thou shalt rest, and stand in thy lot at the end of the days.'

"On the other hand, where the events were to take place immediately, or very soon, the prophet was forbidden to seal the sayings of the book ; as in the events spoken of in the text and context, on which we are now remarking. In the verse preceding the text (10), it is said ; 'Seal not the sayings of the prophecy of this book ; *for the time is at hand*.' Then, after recording the language of the text, 'He that is unjust, let him be unjust still,' &c., it is added (ver. 12), 'And *behold, I come quickly* ; and my reward is with me, to give every man according as his work shall be.' That is, there is a coming judgment, *now at hand*, that will find and deal with all, according to the several parts they have acted, the sides they have taken, the deeds they have done, and the characters they have formed, whether that of an enemy or a friend to the cause of Christ.

"We know there is a difference of opinion as to the time when this book was written, and most Christians date it as late as the year 96. But we are inclined to the opinion, that it was written considerably before that time, even before the destruction of Jerusalem ; that that important event was then about to take place ; that *many* of the metaphors, figures, and frightful scenes,

relate to the destruction of Jerusalem, the dispersion of the Jews, and the great ecclesiastical and civil revolutions that were contemporary with those events. The very introduction, or exordium, to the book, would lead one to this conclusion. Chap i. 1 - 3 ; 'The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which *must shortly come to pass* ; and he sent and signified it by his angel unto his servant John. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein ; *for the time is at hand.*'

" Besides these considerations, furnished by the exordium to the book, by the context under notice, and many other internal marks of the book having the same bearing, the popular notion supposed to be countenanced by the text, is wholly destitute of all support from reason or revelation. If God is the creator and moral governor of mankind in this life, is he not as much so in the future ? Does death dissolve the tie between the creature and Creator ? or put a period to man's moral powers, or God's capacity to improve them ? Must the moral condition of all infants, idiots, Pagans, Mahometans, Jews, &c., remain precisely the same through all eternity that it is at the article of death ? If so, they (especially *infants* and *idiots*) can never *know* much, nor, consequently, can they ever *suffer* or *enjoy* much as *moral beings*. But does not Paul contradict this theory (1 Cor. xv. 51), when he declares '*we shall all be changed.*' And again (Rom. xiv. 8, 9) ; 'For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord ; whether we live, therefore, or die, we are the Lord's. . For to this end Christ hath died and rose, and revived, that he might be Lord both of the dead and living.' "

XCVI. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 18, 19.

Having finished the prophecies of the book of Revelation, its author was desirous to prevent them from being corrupted. For this purpose he adds, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book [of Revelations]; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, [the roll of Christian believers,] and out of the holy city, [the Christian Church,] and from the things which are written in this book, [viz. the blessings which are promised to the true and faithful disciples.]

What are the plagues that are written in this book? Have we not shown that they are not to be referred to the immortal state? See these plagues spoken of, ix. 20, and compare with the preceding part of the chapter. See also, xi. 6, where it is said the two witnesses have power "to smite *the earth* with all plagues." See again, xvi. 9. Here the plagues are spoken of once more; and if the reader will peruse the whole chapter, particularly the first verse, he will see that these plagues were poured out "*upon the earth*." Again, see xviii. 4, 8; and here we are told, that "her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God, who judgeth her." Were not these plagues on the earth?

But let us look once more. In xv. 1, we read, "And I saw another sign in heaven, great and marvellous, seven angels having *the seven LAST plagues*; for in them is *FILLED UP the wrath of God*." Again, in verse 6, we read, that "the seven angels came out of *the temple* having the seven [last] plagues." See vers.

7 and 8. In the next chapter, [xvi.] we read of the manner in which these seven angels poured out the seven "last plagues;" and a slight examination will show, that they were all poured out upon the earth. "And I heard a great voice out of the temple, saying to the seven angels, go your ways, and pour out the vials of the wrath of God UPON THE EARTH." The first vial was poured out upon the earth, meaning the land, verse 2. The second was poured out upon the sea, verse 3. The third was poured out upon the rivers and fountains of water, verse 4. "The fourth angel poured out his vial upon the sun," verses 8, 9. "The fifth angel poured out his vial upon the seat of the beast," verses 10, 11. "The sixth angel poured his vial upon the great river Euphrates," verses 12-16. "And the seventh angel poured out his vial into the air," verses 17-21. These were the seven angels having the seven last plagues, and this was the manner in which the seven last plagues were poured out.

Now when it is said, "if any man shall add unto these things, God shall add unto him the *plagues that are written in this book*,"—what other plagues can be referred to than those which are enumerated above? And is it not evident, that those plagues have no reference to the immortal existence?

In the interpretation we have given of this subject, we are confirmed by two of the best critics. Hammond paraphrases the two verses as follows:—

"As for all those to whom this prophecy will come, I conjure them all, that they change not a tittle of it, and withal, that they look upon it as the last authoritative prophecy that is likely to come from heaven, to be a rule of faith to the church. What is here said, is decreed and settled immutable; no man shall be able to avert it; and whosoever shall go about to infuse any other expectations into men than what are agreeable to these visions, God shall bring on him the judgments that are here denounced against God's greatest enemies. And so in like manner, whosoever shall derogate any

thing from the authority of this prophecy, or take out any part of it, or occasion men's not receiving the admonition of Christ here contained, in every part thereof, God shall cast him off, throw him out of the church, account him incapable of all the blessings, which are here promised to the faithful Christians."

The learned Grotius, in his "Annotations," speaks as follows :—

"*God shall add unto him the plagues* : by the plagues are to be understood, as well those in chapter vii. ix. x. and xi., as those in chapter xvi. xvii. and xviii. ; of which one portion relates to the Jews, and the other to the Roman empire.

"*And out of the holy city* : he shall not be a member of the church, but shall be cast out, as one making a lie."

To conclude, let me observe, that the 20th verse shows, that the punishments denounced in the 18th and 19th verses were of speedy accomplishment. "*He which testifieth these things saith; surely, I come quickly; Amen. Even so come, Lord Jesus.*"

CHAPTER VI.

POPULAR OBJECTIONS CONSIDERED.

I. WE propose to notice in this chapter, the most common objections to Universalism. A series which appeared in a highly respectable Orthodox periodical in Boston, a few years since, will be made the basis of this chapter. We prefer this method, that the objections may appear in the language of the objector, and thereby be given in their full force.

II. "Universalism is contrary to the dictates of common prudence. Prudence says, Always take the safe side of a question. But it is not safe to adopt Universalism ; for if it be not true, — and it may not be, then, trusting to it, I shall lose my soul. Whereas, if *it be true*, and I adopt the contrary belief, I am nevertheless safe."

This is the old argument, which has been answered time after time. It is to be presumed, that partialists never read the writings of Universalists ; for, in that case, they would be unwilling to bring forward an argument which has been fairly and repeatedly refuted. The argument before us, is based on the *safety* of believing in endless misery. The believer in endless misery, it is thought, suffers no disadvantage, and is exposed to no danger ; for if Universalism is true, he is as safe as anybody else ; but if the doctrine of endless misery be true, what will become of the Universalist ? The question, then, with the partialist is not, which doctrine is best sustained by *evidence*, but which is it *safest* to believe ? We say, *it is the safest to believe the truth* ; and the primary question, before which every other dwindles into nothing, is this, — which of these doctrines is true ? We will, however, waive the primary question, and inquire which it is the *safest* to believe ? But is there not something unphilosophical in this question ? A man's *belief* is here represented as something he can manage at his pleasure ; it is supposed he can believe any thing or every thing ; and if he thinks that it is *safer* to believe one thing than another, he will believe it. We see nothing here like reason or good sense. A man's belief is governed by evidence ; and whether it is *safe* to believe a proposition, can have no influence at all on him in forming his religious opinions. The argument, then, under consideration is an unphilosophical one, that no man, in the exercise of good sense, would bring forward.

If the doctrine of endless misery should at last prove true, (God forgive the supposition,) we see no reason why the believer in that doctrine would not as likely be lost, as the sincere Universalist. It certainly cannot excite anger in God for men to believe Him better than he really is ; and how it will recommend a man to God's favor to attribute to Him the disposition of a demon, we have no means of knowing. As to this life, the believer of Universalism has the advantage

over every man in the world. He is filled with joy and peace in believing. Death, to him, is the passport, not to eternal nothingness, nor eternal torture, but to immortality and incorruption. Whereas, a man who believes in the orthodox doctrines of the day, if he have the common feelings of humanity, must find his bosom wrung with the keenest anguish.

The primary question with the Universalist is, *what has God revealed in his word?* To this standard we bow implicitly. The true sense of this book is the only true orthodoxy we know of. If our opponents will convince us, by arguments drawn from this book, that their doctrines are true, we shall feel ourselves compelled to receive them; but, until they do, they may rest satisfied, we shall be obliged to retain our present opinions.

III. "If I become a Universalist, I must reject the evidence arising from the general apprehensions of the Christian world; and that, too, when it should have the greatest possible weight in every candid mind. With comparatively few exceptions, the inhabitants of Christendom have, for eighteen hundred years, embraced the doctrine of a future and eternal punishment; and all this time the strongest feelings of the natural heart have been enlisted against it. So that 'it is next to a miracle, that the Christian world should, for so many ages, embrace the doctrine of future punishment, and reject that of universal salvation, had not the doctrine of universal salvation been *most evidently false*, and that of future punishment *most evidently true*.'"

Is this argument sound? Is the believer in endless misery satisfied with it? The Pope's supremacy has been as generally acknowledged, as the doctrine of endless misery ever was. Will the man who penned the above argument, accede to the Pope's claims? Will he say, "with comparatively few exceptions, the inhabitants of Christendom have, for eighteen hundred years, embraced the doctrine of the Pope's supremacy, and transubstantiation, and all this time the strongest feelings of the natural heart have been enlisted against it. So that it is next to a miracle, that the Christian

world should, for so many ages, embrace this doctrine of the Pope's supremacy, and reject the contrary, had not the contrary been most evidently false, and that of the Pope's supremacy true," — will he say this? No, he will not. Then he himself acknowledges that his argument is good for nothing. If he will go into China, or any other heathen land, he may use the same argument in defence of idolatry; at Constantinople, the same, in principle, may be set up in defence of Mahometanism. That the doctrine of endless misery was held, without exception, in the dark ages of the church, is no argument in its favor. The Universalist alleges, and is able to prove, that the doctrine he holds, was taught by Christ and his apostles, and by some of the most eminent Christian Fathers immediately succeeding the apostles; that it was not for two or three centuries, that the doctrine of endless misery was unquestionably declared; that the two contrary sentiments existed in the church for a long time, without being made a matter of reproach on either hand; and that, when the doctrine of Universalism was *first* condemned, it was done by wicked men, whose hearts were filled with enmity against those who held that doctrine, and who were plotting their destruction. Of these very important facts there is the fullest evidence. For additional information on the subject, we refer the reader to the first chapter of this work.

IV. "Adopting the sentiments of Universalism, I cannot account for that deep solicitude which Christ and his apostles manifested for the salvation of immortal souls. That they were deeply solicitous for the salvation of their hearers, admits not of doubt or dispute. But why should they have been so, if all were sure of heaven?"

This is mere sophistry. That Christ and his apostles were solicitous for the salvation of their hearers, and of all mankind, the Universalist has no desire to dispute; but it belongs to the partialist to prove, that they were solicitous to *save men from eternal hell torments in the future state*. Now the truth is, we do not

read one word in the Bible about saving men from punishment in the future state. Jesus was anxious to save people from their sins, and their errors, and bring them to the knowledge of the truth. He was anxious to save the Jews from the awful judgments which were impending over them, and all the apostles partook of the same solicitude. Paul says, (Gal. i. 4,) that Jesus gave himself for our sins, that he might deliver us from "this present evil world." The evils from which Jesus came to save men are in this world, and for this reason he came into this world to save them. We challenge those who believe in endless misery, to produce a single passage in which salvation from hell torments in the future state is spoken of. The Universalist feels a like solicitude, with that possessed by Christ and his apostles; and our "heart's desire and prayer to God is," that men may be brought to the knowledge of the truth. We have seen too often the dreadful effects resulting from endless misery, to be indifferent on this subject. We have known people grievously tormented with the fear of being cast off forever, so much so, that at times they have been actually insane; and not a few cases of suicide have resulted from this cause. Universalists feel the *deepest solicitude* to save men from these errors, and bring them to the knowledge of "the truth as it is in Jesus." Now, on the same principle on which our opposing brethren can account for the solicitude of Universalists, let them account for the solicitude of Christ and his apostles.

When we see the deep misery and heartfelt anguish which a sincere belief in the doctrine of endless torment occasions, the heart bleeds for the unhappy sufferers, and we pray God most earnestly that they may be saved from the influence of such a faith. We have deep solicitude for the salvation of such persons from the "fear that hath torment," 1 John iv. 18; and we desire that they may be brought to enjoy the same faith which the apostle Peter cherished when he said, "believing, we rejoice with joy unspeakable and full of

glory," 1 Peter i. 8. He, certainly, could not have believed in eternal torments. The evils which have been produced by an unshaken faith in endless torments, are absolutely indescribable. We will give one or two instances, but a large number must be omitted for a want of room.

We call the reader's attention to a paragraph in the sermon preached a few years since, by Rev. Dr. Tenney, of Weathersfield, Connecticut, at the funeral of the late Dr. Austin, for many years pastor of the elder orthodox society in Worcester, Massachusetts. It shows, clearly and forcibly, the oppressive and unwholesome tendency of those views of the divine character and government, which Dr. Austin was well known to entertain. We publish the extract as a warning, — a solemn warning, — and as a tangible and incontrovertible evidence, that there is no comfort nor solace to be derived from the doctrine of endless misery.

"But for the last three or four years, a thick and dark cloud has hung over the course, and enveloped in dismay the mind, of our revered friend. He lost nearly all hope of his own reconciliation to God and interest in the Redeemer. He sunk into a settled, deep, religious melancholy, which occasionally appeared in paroxysms of despair and horror. His bitter moanings were, at times, sufficient to wring with sympathetic anguish the most unfeeling heart."

Dr. Austin for a long time before his death, was in a state little short of madness ; * and we do not see what is to hinder that effect in a man who sincerely believes in endless misery, and applies his doctrine to himself. The same remark may be made concerning the celebrated Dr. Bellamy, well known as an orthodox divine. Cowper, also, the beautiful poet, it is well known, more than once attempted to destroy his life through the influence of religious melancholy. "He

* See "Unitarian Advocate," for July, 1831.

was led into a deep consideration of his religious state ; and, having imbibed the doctrine of election and reprobation, in its most appalling rigor, he was led to a very dismal state of apprehension. We are told, "*that the terror of eternal judgment overpowered and actually disordered his faculties ; and he remained seven months in a continual expectation of being instantly plunged into eternal misery.*"* Although he at times recovered from this dreadful depression, he at last sunk under it, being gradually worn out, and he expired upon his bed.

This subject brings to mind the exclamation of Saurin, the celebrated French divine. After having preached a long discourse in support of endless misery, he breaks out in the following touching peroration : " I sink ! I sink under the awful weight of my subject ; and I declare, when I see my friends, my relations, the people of my charge, this whole congregation ; when I think that I, that you, that we are all threatened with these torments ; when I see in the lukewarmness of my devotions, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only presumptive, of my future misery, yet I find in the thought a mortal poison, which diffuseth itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter. *I cease to wonder, that the fear of hell hath made some mad and others melancholy.*"

May we not, then, have " deep solicitude " that mankind may be delivered from a faith whose effects are so appalling ?

V. " On this ground, I cannot account for the bitter opposition which the wicked exhibited to the preaching of Christ and his apostles. If in their preaching they advocated the doctrine that all will be saved, why did they meet with persecution and distress from wicked men ? No one can tell."

If Christ and his apostles preached Universalism,

* See the new " Encyclopedia Americana," art. *Cowper*, and *Cowper's* " Private Correspondence with his most intimate friends, edited after the life by Haley, by his relative Johnson."

the objector finds it difficult to account for the opposition with which they met. Now, we say, this is somewhat remarkable. Do not Universalists, now, preach the salvation of all mankind? Certainly. And what sect is opposed with more bitterness than they? The very reason why Christ was opposed by *wicked men*, was, because he preached an *impartial* doctrine. Self-righteous sinners, such as opposed Jesus and his apostles, always did hate, and always will hate, that which is *impartial*. All this the blessed Saviour most carefully pointed out to them. In the parable of the laborers in the vineyard, some are represented as murmuring against "the good man of the house," because he gave to every man a penny. This was treating all alike; and this instructive parable Jesus uttered to reprove those *wicked men*, who found fault with the impartiality of his doctrine. To the same purpose was the parable of the prodigal son spoken. The elder son murmured,—that self-righteous sinner, who, in his own estimation, had never done any thing evil in his life. What did he murmur at? Because *the sinner* was received to favor. The apostle Paul tells us, that he labored and suffered reproach because he "trusted in the living God, who is the Saviour of all men, especially of them who believe?"

This was the very reason why he was opposed, and reproached, because he believed in Universalism; and trusted in God as the Saviour of all men.

Is it asked, why the *wicked* should oppose Christ because he preached that *they* should be saved. We answer, because he preached that *every one else should be saved also*. It was for this reason, that he "endured contradiction of sinners." And why do the *wicked* now oppose the same blessed doctrine? For the same reason; because it assures them, that others are to be saved as well as they. This is the secret. Human pride revolts at Universalism; it always opposed it, and it always will. This doctrine is congenial only to

the humble mind ; and gives happiness only to those whose hearts are contrite and benevolent.

VI. " The preaching of Christ and his apostles often excited deep anxiety in the impenitent to secure the salvation of their souls. How can we account for this fact, if their preaching made them sure of heaven ? "

This objection is stated in such a manner, as to convey a fallacious idea to the mind. We say, then, and we defy contradiction, that a single case cannot be found in the Scriptures, of persons being desirous to save themselves, either their souls or their bodies, from hell torments in the future state of existence. In regard to the future, and in regard to God's care of men, the preaching of Jesus always had a tendency to inspire *confidence*, not *anxiety*. Read the sixth chapter of Matthew, particularly the latter part of it. How kindly and ingeniously does the Saviour, in that sublime passage, reason men into confidence in God. He rebuked them for their distrust. He pointed them to " the birds of the air," and " the lilies of the field," — the one bountifully fed, and the other beautifully clothed, without any anxiety on their part. From this he reasoned as follows : " If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he not much more clothe you ?* " This was the strain of Christ's preaching ; and he closed it, on that occasion, by saying, (as the passage is better translated,) " Take, therefore, no thought for the future, for the future shall take thought for the things of itself. Sufficient unto present time is present evil." Jesus preached to the Jews, that they were in imminent danger of the judgments with which God was about to visit their nation, and on this account the anxiety of many was excited ; but on no occasion did Jesus or his apostles cause people to believe, that they were in danger of hell torments in the future existence.

VII. 'Many, who once advocated universal salvation, have since confessed, that when they were strongest in the belief of the sentiment, they had many doubts and misgivings, and were secretly convinced, that it could not be true. Many, who have tried to be Universalists, have afterwards testified, that, after their most strenuous efforts to believe that doctrine, they could not convince themselves of its truth. How could this be, were it plainly taught in the pages of revelation, and consonant with the deductions of right reason?'

Now we must confess, that we call this very unsatisfactory. "Many who have advocated Universalism, have confessed, that when they were strongest in the belief of the sentiment, they had *many doubts* and misgivings." How could they be said to be strong in the belief of the sentiment, if they had *many doubts*? And yet we are told, that these people, who believed Universalism, when they were *strongest* in the belief of the sentiment, not only had many doubts and misgivings, but "were secretly convinced, that it *could not be true*." This is what we call a paradox. Again, — "Many who have tried to be Universalists," it is said, "have afterwards testified, that, after their most strenuous efforts to believe the doctrine, they could not convince themselves of its truth." And what does this prove? Perhaps it proves, that they had not got the eyes of their understanding enlightened; we do not think it proves any thing more. Let us turn the tables. "Many who have tried to be Calvinists, have afterwards testified, that, after their most strenuous efforts to believe that doctrine, they could not convince themselves of its truth." And here we may repeat the objector's pungent question: — "How could this be, were it plainly taught in the pages of revelation, and consonant with the deductions of right reason?" It is well known to be a fact, that, many people of candid, generous, and discriminating minds, have searched the Scriptures carefully and prayerfully, from day to day, and from week to week, with no other desire than to learn what is therein revealed, and have, by this process, become fully convinced, that the doctrine of Universalism is a doctrine of the Holy

Scriptures. "How could this be, were it" NOT "plainly taught in the pages of revelation, and consonant with the deductions of right reason?"

VIII. "Universalists themselves seem to be doubtful of their own cause. Otherwise, why are they so anxious to make proselytes, to erect meeting-houses, to have preaching, and to prop up their cause by increasing their numbers? If their doctrine be based upon the truth, what matter is it whether others believe or disbelieve it? They will all meet in heaven, to go no more out forever!"

It appears from this, that if a sect are "anxious to make proselytes, to erect meeting-houses, to have preaching, and to prop up their cause by increasing their numbers," then they "seem to be doubtful of their own cause." What is the unavoidable inference from this? Answer. That the opposers of Universalism are "doubtful of their own cause," for none are more anxious than they "to make proselytes, to erect meeting-houses, to have preaching, and to prop up their cause by increasing their numbers." They believe, or, at least, the author of this objection does, in predestination, and in the election of some to eternal life, and the reprobation of others to eternal damnation. "If this doctrine be based upon the truth, what matter is it whether others believe it, or disbelieve it." Their fate is irrevocably fixed.

IX. "It cannot be denied, that the advocates of Universalism are mostly to be found in that class of people which the Bible denominates *wicked*; while nearly all the wise and good adopt the contrary belief. The intemperate, the thief, the robber, the profane swearer, the murderer, the corrupt and dissolute, are generally pleased with the preaching of Universalists; but the pious and the better portion of community deprecate the influence of such preaching. I like the society of the wise and good, better than that of thieves, and drunkards, and profane swearers."

It would be well for us all, if we would be much on our guard against the sin of self-righteousness. It is a sin that doth most easily beset us. We fear, that the author of this objection, doubtless unconsciously to himself, was under the influence of some such error. Did

he not entertain a high opinion of himself? Is it not arrogating too much to himself, and those who agree with him in opinion, to say, "nearly all the *wise* and *good*" adopt the belief of endless misery? Is such a profession consistent with the spirit which led the publican to exclaim, "Lord, be merciful to me a sinner?" It rather reminds us of the case of the Pharisee, who said "Lord, I thank thee that I am not like other men." But are the allegations true, which are embraced in this objection? That those who really *feel themselves* to be sinners, and see their need of divine grace and salvation, will prize the doctrine of Universalism, is unquestionable; but this is not what the objector means. He means, that those who have no contrition for their offences, — the thoughtless, the cruel, and the debauched, are generally in favor of Universalism. In this sense the objection is false. Is it true, that the wicked are generally Universalists? Is it true, that those who take the name of God in vain, — those who are intemperate, — those who are debauched, are generally Universalists? Examine the penitentiaries. Inquire into the religious opinions of the prisoners; and in the great majority of cases, you will find, that they have been educated in the belief of endless torments. It is true, they have not paid much attention to the subject of theology, in any way; but, so far as they believe in the future state, they generally apprehend, that the doctrine of endless misery is true. Were those who have carried on persecution, — who have kindled the fagot, — who have shed rivers of human blood, — who have murdered men, and women, and children, indiscriminately, in their attempts to exterminate *heresy*, — have these men been Universalists? No instance of persecution can be pointed out, in all the history of the church, which can be justly attributed to those who believe, that God will at last have mercy on all. Who were the inquisitors, — those who loved to feast their eyes on writhing bodies, and to gratify their ears with the groans and unavailing prayers of the poor victims of their

wrath? Were *these men* Universalists? No, not one of them; for, had they been, their doctrine would have taught them better; they would have had compassion on the ignorant, and those who are out of the way. It is a truth, which a strict observation of society will confirm, that Universalism prevails mostly in those places where crime is least known. Compare the different parts of our own country, with one another, and then inquire in which parts Universalism mostly prevails. Compare our own country with Europe, and the above remark will be fully proved. It cannot be said, in truth, that Universalism is principally to be found among those who are justly denominated the vicious.

We have already hinted at the fact, that those who really feel their sinfulness, and are exercised with contrition for their offences, will love the doctrine of Universalism. Such loved the doctrine of Jesus, when he was on earth. The publicans and *sinners* drew near unto him to receive his instructions, and the Scribes and Pharisees murmured, because he "received sinners and ate with them."

X. "Universalism is most obviously of a corrupt moral tendency. Its fundamental truth is, *All are sure of heaven*. Believing this, men may act out the corruptions of a depraved heart without fear of retribution, and of course, without much restraint. I cannot believe, that the religion which opens the door of crime and blood is from heaven."

Universalism is *not* most obviously of a corrupt moral tendency. We offset one assertion against another. One important truth embraced by Universalists is, that *all men shall be rewarded according to their works*; that the punishment of sin is not delayed until the future existence, but that it is swift, sure, and inevitable; that sin goes hand in hand with woe throughout its whole duration; that it is itself *hell*, into which the sinner cannot plunge, without feeling its flames and torments. In regard to retribution, such is the doctrine of Universalists. We must again contradict the author of the objections, and say, "Believing this,

men" *cannot* "act out the corruptions of a depraved heart *without fear of retribution.*" So far from destroying the fear of retribution, Universalism quickens it, by showing that the punishment of sin cannot be avoided. But some attempt to prove, that sinners, escape punishment in this life, and are oftentimes happier than the righteous. This, *this* is the doctrine which will cause men to "act out the corruptions of a depraved heart, *without fear of retribution.*" Here we may apply the closing words of the objection: "I cannot believe, that the religion which opens the door of crime and blood is from heaven."

Those who insist, that Universalism is of a "corrupt moral tendency," ought to account for two things. First, how it happens that Universalists, at the present time, are as good as other people. Second, how it took place, that, in the dark ages, when the doctrine of endless misery found not a solitary being to question its correctness, people were more wicked than they ever were before, or ever have been since. The objection before us ought never again to be brought forward, until these two facts are satisfactorily accounted for.

XI. "The Bible, on almost every page, contemplates mankind as divided into two classes, the righteous and the wicked. It declares, that the distinction exists between them now, that it will exist at the hour of death, before the throne of final judgment, and through every period of their existence. I cannot reconcile this with Universalism."

That the Bible speaks of the righteous and the wicked, the Universalist most cheerfully allows; but that the sacred writers contemplated mankind as divided into two distinct classes, is not correct. By the righteous, are meant such as *do* righteousness. "He that *doeth* righteousness is righteous." 1 John iii. 7. There is no man perfectly righteous. "There is none righteous, no not one." Rom. iii. 10. "There is not a just man upon the earth, *that doeth good and sinneth not.*" Eccles. vii. 20. This surely does not

favor the idea of two distinct classes among mankind. The same man may be righteous at one time and wicked at another. Whenever men do righteousness, they are said to be righteous ; and whenever they do wickedness, they are said to be wicked. This is the only sense in which the righteous and wicked are mentioned in the Bible. After making his statement, concerning his imagined two classes, the objector gives us a sweeping *assertion*, in which he is kind enough to embrace the whole ground of the controversy, and by which he settles it all at once. He " declares, that the distinction between them exists now, that it will exist at the hour of death, before the throne of final judgment, and through every period of their existence." This settles the whole matter. But then we inquire, What authority has this man to assert these things ? It is certain, that the Bible does not contain a word in support of that assertion ; but, on the other hand, it stands in contradiction to the objection. It is a matter of small importance to us, whether this writer can reconcile Universalism with *his* notions. " The Bible, the Bible alone, is the religion of Protestants," said the immortal Chillingworth ; and the Bible does not support the doctrine of distinctions among mankind, either in the grave or beyond it. Of the dead the Scriptures say, " All go unto one place." Eccles. iii. 20. Speaking of the resurrection, Paul says, " in Christ shall *all* be made alive." 1 Cor. xv. 22. Where, then, are the two classes ? Continuing the same subject, this apostle declares, " So also is the resurrection of the dead : it is sown in corruption, it is raised in *incorruption* : it is sown in dishonor, it is raised in *glory* : it is sown in weakness, it is raised in *power* : it is sown a natural body, it is raised a *spiritual* body." 1 Cor. xv. 42-44. Is the notion of two classes after the resurrection compatible with this language ? " We shall *all* be changed." ver. 51. " *The dead* shall be raised incorruptible." ver. 52. Could any careful person gather from this language the

notion, that there will be two classes of mankind, the righteous and the wicked, after the resurrection? It is in vain to pretend it.

XII. "If I become a Universalist, I must believe, that mankind receive their total amount of punishment in this life. Whereas, Scripture, reason, and fact unite in testifying, that this is not the truth. Scripture declares, that one event happeneth to the righteous and the wicked, — 'that God maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust,' — and also inquires, 'Wherefore doth the way of the wicked prosper?' Observation and facts teach us, that, if any thing which men suffer in this life may properly be called punishment, many of the most profligate and abandoned receive the least of it."

There is a glaring contradiction in this objection, which shows that the writer knew little about his subject, and which destroys, of course, the little proof he supposed his objection to possess. In the first place, he says the Scripture declares, "that *one event* happeneth to the righteous and the wicked," and yet he says, before he closes his objection, that many of the most profligate and abandoned receive the least punishment in this life. The objector has fairly out-reached himself; for a reasonable man would ask, how the wicked could suffer much less than the righteous in this life, if *one event* happens to both?

The objector declares, that the wicked are not fully punished in this life, and infers from this fact, that they will be punished hereafter. He saith, the Scriptures prove that men are not punished sufficiently on earth. We are compelled to declare, that the whole evidence of Scripture is on the contrary side. The sacred writers use the figures of *sowing* and *reaping* to represent the unavoidable connexion between sin and misery: "Whatsoever a man soweth, that also shall he reap;" and hence the recompense of the sinner is called "the *fruit* of his doings." Now to say that man shall sin on the earth, and suffer the recompense in some other state of being, is alike reasonable with saying, that a man who sows a field of grain in Massa-

chusetts shall reap the harvest in some other State. The Bible saith, "He that soweth to the flesh, shall of the flesh reap corruption." He proceeds, —

"This argument failing me, I must, —

XIII. "Base my belief on the universality of Christ's atonement. Because the atonement is sufficient for all, I must argue that all will be saved. Whereas, the truth is, that, though all who *will*, may be saved, yet he who *will not* believe, shall be damned."

In the fact that Christ died for all men, this writer sees no proof that all men will be saved. Those who *will*, he thinks, may be saved, but those who will not must be lost forever. This is a rather unfortunate proposition for the Hopkinsians,* for they have generally taught, that those shall be saved who are willing to be damned. A man must, at the same time, have
 • a willingness to be damned and a desire to be saved, according to this writer's theology. Now we believe, that, as Jesus Christ died for all men, so all men will be saved. "He shall see of the travail of his soul, and shall be satisfied." Isaiah liii. 11. Jesus predicated the salvation of all men, of the fact of his dying for all. — "And I, if I be lifted up from the earth, *will draw all men unto me.*" John xii. 32. This certainly assures us of the salvation of all men; for he that cometh to Christ shall not be cast out. See John vi. 37. Men will not be forced, they will be *drawn*; they will not be dragged to heaven against their wills, for the people of Christ shall be willing in the day of his power. "The heathen are his inheritance, and the uttermost parts of the earth are his possession."

XIV. "God wills, in a certain sense, the salvation of all, and is able to do whatsoever his soul desireth, therefore all will be saved. But I know, that, although God wills, in a certain sense, the holiness, repentance, and faith of all, and is able to effect all that he designs to do, yet many are unholy, impenitent, and unbelieving. My argument, therefore, will not stand the test of vigorous examination."

* The author of these objections was a very zealous Hopkinsonian.

Here the objector slips over an argument very easily, that he seems unwilling to stop and examine at length. The argument of the Universalist is this, *that as God wills the salvation of all men, and is able to do all his pleasure*, all men will be saved. The objector avoids the argument, by saying, that God now wills the salvation, repentance, and faith of all, yet all do not repent. But the objector does not believe, that God wills determinately, that any thing shall take place at any time, which does not take place at that time. He does not now believe, that God wills men should repent, believe, and be saved, any further than they do repent, believe, and be saved. He believes, as well as the Universalist, that the will of God is done, on earth, and in heaven. And he believes, furthermore, that God's will shall be done, as much in the eternal damnation of those who may be lost, as in the eternal happiness of those who may be saved. The only question, therefore, that remains to be settled between him and the Universalist, is, whether God *wills* the salvation of all men. This he will not have courage to deny, in the face of the plainest declarations of the divine word. "God *will have all men* to be saved," saith Paul to Timothy. This will of God cannot fail, for "he doeth his will in the armies of heaven, and among the inhabitants of the earth; none can stay his hand, or say unto him, why doest thou so?" Dan. iv. 35. This is the will of God, which Jesus came to accomplish. "Lo, I come to do thy will, O God." Heb. x. 7. And to show, that he had secured the accomplishment of the divine will, Jesus declared, "I have finished the work which thou gavest me to do." John xvii. 4.

XV. "Universalists deny, that there is a day of general judgment to come, and contend that it is already past; that of course, there is no hell, no *place* of punishment, consequently, no punishment after death. But God has declared, 'It is appointed unto men once to die, but *after this* the judgment.' 'The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that

have done evil, unto the resurrection of damnation.' These passages are plain and explicit; they admit of no evasion. If language can teach it, we are here taught, that there will be a day of general judgment, and that some shall find life, while others shall be condemned.'

The Universalist does *not* deny the scriptural doctrine of a day of judgment; he does *not* say, "there is no hell," "no place of punishment." The Universalist does not, indeed, believe in endless punishment; but every thing said in the Bible about judgment, or hell, or punishment, he believes as a verity. The Universalist does not misapply those passages in which these solemn subjects are spoken of; he endeavours to understand them in their true and proper sense. The objector did not use due care in quoting one of the passages on which he so confidently relies; he has put it into a shape to suit himself. He says, God has declared, "It is appointed unto men once to die, but after this the judgment." He has clipped this passage at both ends, and entirely altered its sense. See Heb. ix. 27, 28. The death here spoken of, the objector applies to *all men*; whereas, the apostle had reference to the sacrificial death of the high priests under the law, with which he was comparing the sacrificial death of Christ. This, any person will perceive at once who will read the whole passage. "And as it is appointed unto men once to die, and after this the judgment, so Christ was once offered to bear the sins of many." Why are the particles *as* and *so* here used, if the apostle was not making a comparison between the death of *the men* spoken of, and the death of Jesus Christ? When the high-priest died figuratively, in his sacrifice, for the sins of Israel, he afterward came out of the holy of holies, bearing *the judgment* of the children of Israel upon his breast. See Exodus xxviii. 29, 30. Hence, the apostle says, "*as* it is appointed unto men [the high priests] once to die [in their sacrifice], and after this the judgment [which they bore upon their breasts]; *so* Christ was once offered [that is, in a sacrificial manner] to bear the sins of many."

Nor has this writer perverted less a passage which may be found in John v. 28, 29. Here the Saviour was speaking of a *figurative resurrection*, which was then about to take place ; but the objector applies this passage to the future resurrection of all men into another state of existence. And yet the Saviour was particular to declare, that the hour *then was*, when that resurrection should take place. See the 25th verse. "Verily, verily, I say unto you, the hour is coming, AND NOW IS, when the dead shall hear the voice of the Son of God, and they that hear shall live." How any man, who will carefully read the fifth chapter of John, can apply the Saviour's language, in this instance, to the future resurrection of men into the immortal state, we are totally unable to perceive.

XVI. "Universalists argue, that, though it may be true that all the impenitent and unbelieving will suffer eternal punishment, yet all will repent and believe, and therefore be saved. Could I only believe this, I should have no difficulty in becoming a thorough-going Universalist. But my own observation has taught me, that many have died impenitent and unbelieving ; and Scripture renders the instructions of observation certain. It cannot be, therefore, that all will be saved on this ground."

That *all* will at last repent, and believe, the objector cannot admit. If he could believe it, he "should have no difficulty in becoming a thorough-going Universalist." Now, that *all mankind* will at last believe the gospel, the Bible does explicitly declare. "All the ends of the earth shall remember, and turn unto the Lord." Ps. xxii. 27. "All nations, whom thou hast made, shall come and worship before thee, O Lord, and glorify thy name." lxxxvi. 9. "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, *in the Lord have I righteousness and strength.*" Isa. xlv. 23, 24. If every individual shall swear that in the Lord he has righteousness and strength, all must, in that case, believe the Gospel. St. Paul declares, that "every

tongue shall confess that *Jesus Christ is Lord* to the glory of God the Father." Phil. ii. 11. This is the true gospel confession ; and, if made by *every tongue*, as the apostle declares it shall be, all must then believe the Gospel. Now, when the objector puts forth objections to this doctrine, he opposes a doctrine of the word of God. He tells us, that, from his own observation, he *knows* that some do not believe in this life. We answer in the words of Paul ; " For what if some did not believe ? Shall their unbelief make the faith of God without effect ? God forbid." Rom. iii. 3, 4. In regard to the future condition of mankind, the Bible declares explicitly, that all shall ultimately know God, " from the least to the greatest." Jer. xxxi. 34 ; Heb. viii. 11. The proofs we have selected from the multitude of texts which might be brought forward, are sufficient to establish that fact in any reasonable person's mind. The whole body of texts adduced by us in Chapter III. bear with great force on this point. All objections made to that doctrine, are objections against the word of God ; and if men have any system of divinity, any preconceived notions which they cannot reconcile to it, we advise them to examine themselves, and see if there be not a deep-rooted opposition in their own hearts to the gospel of Jesus Christ. The love of creeds blinds the human understanding. This is the reason why men cannot see, that " the restitution of all things " hath been spoken by the mouth of all God's holy prophets since the world began ; and on this principle we may account for the formidable objections, which *they think* they discover against that great and glorious truth.

XVII. " Universalists contend, that there is another state of probation, in which those, who leave this world unprepared for heaven, will repent and believe in Christ, and be saved. But we read nothing of another state of probation. On the contrary, the whole tenor of Scripture, the whole course of divine providence, the grand result to which all things are evidently rolling onward, as well as several explicit declarations of divine truth, utterly forbid the supposition.

And even if it were admitted, that God has instituted another state of trial, I could have but slight evidence to believe, that those, who neglect the day and means of grace on earth, would be likely to secure the interest of their souls in hell. For what Bible will they have in that world of woe,—what kind of preachers,—what means of religious instruction,—what day of grace,—what strivings of the Holy Spirit,—what way in which

‘To ‘escape from hell and fly to heaven?’

None, none. How, then, can they be saved?”

What is there in this objection beside mere assertion? Who says the present state is a state of probation? Answer. The writer of the objections before us. Does the Bible say so? No. But provided *this* is a state of probation, who says the next will not be equally a state of probation? Answer. The writer of the objections. Does the Bible say so? No. He *says* the whole tenor of Scripture; he *says* the whole course of divine providence; he *says* the grand result to which all things are evidently rolling onward, as well, he *says*, as several explicit declarations of divine truth, utterly forbid the supposition, that men may repent and believe in Christ hereafter. Does the Bible say so? No. Why did he not quote some of those “explicit declarations”? Why did he not at least give us one? Again, this writer *says*, if God were to attempt to save men in the world to come, he would not succeed any better than he does in this world; for those who neglect the day and means of grace on earth would neglect them in a future state. Does the Bible say this? No. The Bible saith no such thing. And, as though men are to be brought to know God in the world to come, by the ordinary means, he inquires what Bible, and what *preachers* they are to have in the next world?

In regard to all these questions concerning the future state, the Universalist has a short answer only to give. The ground of our faith is the New Testament. This assures us, that “in the resurrection men shall be as the angels of God in heaven.” Matt. xxii. 30; that “the dead shall be raised *incorruptible* ;” that the

“sting of death, which is sin, shall be destroyed, and that God shall be *all in all*.” 1 Cor. xv. 28, 52, 55. Destroy this foundation, and we fall ; but, while this remains, our faith is indestructible.

XVIII. “I cannot be a Universalist, because, after a somewhat extended and candid examination, I find, that the whole current of Scripture is in favor of eternal punishment. If Universalism be true, it appears to me, that the word of God must be false. I cannot for example, if Universalism be true, see any force or significance in that very affecting account of the general judgment, which Matthew has given us in the 25th chapter of his Gospel. I cannot tell what to make of several of the parables uttered by our Saviour. The parable of the tares and wheat ; of the net that gathered of every kind ; and others, together with the account of the rich man and Lazarus, which, if they prove any thing, most certainly inculcate the doctrine of eternal punishment. The case of Judas, too, who, being perdition’s son, went to his own place, seems to me to be proof positive, that at least one individual will be miserable forever. But I must not particularize ; for, as I said before, the whole current of Scripture is obviously opposed to Universalism.”

The objector here says, the “whole current” of Scripture is in favor of eternal punishment. This, again, is an assertion, and, as such, is of no avail. We say, the whole current of Scripture is against eternal misery, and now we are even with the objector, on the score of assertions. If Universalism be *not* true, it appears to us, that the word of God must be false. If Universalism is true, the writer professes not to be able to see any force or significance in the parable of the sheep and goats, which *he* calls a “very affecting account of the general judgment.” Here, again, he betrays his ignorance of Scripture. Now, if he will remember two things, we will put him in the way of understanding the parable of the sheep and goats. 1st. If he will look at Matt. xxv. 31, he will perceive, that this parable was to be fulfilled *at the coming of Christ* ; and, 2d, if he will examine Matt. xvi. 27, 28 ; Mark viii. 38, and ix. 1 ; Luke ix. 26, 27, he will perceive, *that this coming of Christ was to take place during that*

generation whom he addressed. See, also, Matt. x. 23 ; xxiii. 36 ; xxiv. 34 ; and John xxi. 22. These Scriptures are worth a thousand mere *assertions*. As to the parables of the "tares and wheat," and of "the net," that gathered of every kind, they had their fulfilment at the same time. If he will take his Greek Testament, and turn to Matt. xiii. 39, 40, and 49, he will perceive, that both these parables were verified at the "end of the *aión*," rendered "*world*," in our version, which was fully completed at the destruction of Jerusalem. See 1 Cor. x. 11 ; Heb. ix. 26 ; 1 John ii. 18. In regard to the account of the rich man and Lazarus, it is a parable ; and, in its literal sense, is not true, any more than the parable in Judges ix., of the trees going forth to choose a king. The truth in this, as in all parables, is to be sought under the figure. The Jews, in the time of Christ, had imbibed some of the absurd notions concerning Elysium and Tartarus ; and Jesus used these notions *in a parable*, to illustrate the important truths he desired to communicate. Poor, unfortunate Judas is brought up in the last place, to sustain the objector's cause. This writer tells us, that Judas "went to his own place." These words, however, were not spoken of Judas, but of Matthias, who "went to his own place," in the apostleship, from which Judas, by transgression fell. The verse a little transposed will make the sense perfectly evident. That he [Matthias] may take part of this ministry and apostleship ; that he [Matthias] might go to his own place, from which Judas, by transgression, fell.

We come now to the last objection of the series.*

* The above series of objections was drawn up by the once Rev. Moses Thatcher, editor of the "Boston Telegraph," a spirited partialist journal, published in Boston. They were much talked of at the time, as being absolutely unanswerable. We have preferred to make them the basis of this chapter, that the language of a *real* objector might be used, and thus the objections be stated in full force. The melancholy truth is well known to the public, that since Mr. Thatcher published these objections, and endeavored to fasten on Universalism the charge of exerting a dangerous influence on public

XIX. "I cannot be a Universalist, for I fear that the doctrine would fail me at the hour of death.

'A death bed 's a detector of the heart.'

- Many who have believed this doctrine while in health and prosperity, have, when approaching the grave, found it to be a false and an unsafe foundation; have been obliged to relinquish it, and to cry out for mercy. I cannot embrace a doctrine which serves its advocates in this manner. A doctrine which affords hope and consolation when we are in health, and enjoying the pleasure of the world, but withdraws its support when we most need it, is not the doctrine which a prudent man would wish to believe."

There is no force in this objection. It is not true that people renounce Universalism when they come to die. Do we not hear every day of people dying while they rejoice in that glorious faith? and have we not often heard of those who renounced the doctrine of endless misery in prospect of death, and embraced Universalism? Facts do most fully set aside the objection before us. Behold the death of the celebrated John Murray, the early defender of Universalism in the United States. In the last hour he dwelt with rapture on the inspiring theme which had animated his soul for more than half his days, and on which he had expatiated with such great effect in hundreds of pulpits throughout the land. See the edition of his life by T. Whittemore, p. 222. The biographer of that great and good man, Elhanan Winchester, who labored so long and so zealously in defence of Universalism, both in this country and in Europe, assures us, "that he continued preaching until about the first of April (1797, then residing in Hartford, Conn.) when he delivered a sermon, under a strong impression that it was his last, from St. Paul's farewell address to the elders of the Ephesian church. He never entered his desk again.

morals, he himself has fallen from his high standing as a Christian minister, and proved himself to have been the slave of the grossest vices. Had he believed what Universalists teach, that there is no safety in sin,—that a sure retribution will hasten on, and overwhelm the transgressor before he is aware, he might have been saved from disgrace and ruin.

His death was fast approaching, and he contemplated it with serenity and joy. On the morning of his decease, he requested two or three young ladies, who were sitting by him, to join in singing a hymn, observing at the same time, that he might expire before it should be finished. He began with them; but his voice soon faltered, and the torpor of death fell upon him. They were disconcerted, and paused; but he, reviving, encouraged them to proceed, and joined in the first line of each stanza until he breathed no more." The Rev. Dr. Strong, a Presbyterian clergyman, and an eminent opposer of Universalism, preached his funeral discourse, in which he gave Mr. W. an excellent character, *and bore a frank testimony to his final constancy in the doctrine which he had preached.*

The well known instances of Universalists dying in full belief of their cheering opinions, are too numerous for us to make even a reference to the tenth part of them. One or two cases must suffice. Where was the power of pure Christian faith, to sustain the soul in the trying hour, more clearly seen, than at the death-bed of our departed friend, the late Rev. William C. Hanseom, of Waltham, Massachusetts. It was the privilege of the writer of these pages, to be often at his side, during his sickness. Over and over again he assured me, of the comfort which he derived from his trust in the divine goodness, and his hope of a happy immortality for himself, and all mankind. But a few days before his death, I proposed to him the following questions: "Are you happy in your mind?" "Perfectly," was his reply. I remarked to him, "It is said Universalism fails us in the hour of sickness." He replied, "I know, from my own experience, the falsity of this statement. I believe as firmly as ever, — I have no doubt. My faith is not in the least changed. My heart and soul are at peace. Could I live, I should preach more earnestly than ever. I have nothing to regret in my short ministry, except that I have done so little in preaching what I have believed to be the truth."

The day but one before his death, I was at his bedside. He probably supposed himself dying. His eyes were intently gazing upward, — his lips were moving, and by applying my ear, I recognised these words : “ I am going home to my Father in heaven, — *my home*, — *my heavenly home*. — I am happy.” * * * * * Again, in a few moments, “ How sweet ’t would be to die ; ” * * * * * and, after a brief silence, he faintly whispered,

“ While on his breast I lean my head,
And breathe my life out sweetly there ; ”

and so he did breathe his life out sweetly, reposing, with implicit trust, on the bosom of his Saviour.

Another more recent instance of the sustaining power of Universalism in the hour of death, is seen in the death-bed experience of the late Rev. A. L. Balch, of Swanzey, Massachusetts. He had been for nearly ten years a preacher of that doctrine. In an obituary notice, published a short time after his death, by the faithful friend who preached the discourse at his funeral, we find the following account of his last moments :

“ But if his prospects in life were cheering, and his confidence in the truth of the salvation of the whole race of Adam strong, they were doubly so in death. His disease for the first few days was severe, but for several of his last days he was not in much distress, and was perfectly sane, and conversed upon his departure with that calmness and composure, and even joy, which the faith and hope of the gospel only can give. Many of his friends called to see him, whom he exhorted to continue steadfast in the cause of truth, and go forward in building up the glorious cause in which they had been mutually engaged. His brother, Rev. William S. Balch, of Providence, who stood by him to close his eyes in death, he exhorted to faithfulness in his calling, as a minister of the Lord Jesus Christ. And, after having said all that he could concerning his family (*his wife and son*), and given directions to his brother with

regard to his burial, &c., and after taking an affectionate leave of all, he desired them to sing the hymn commencing,

'Come, thou fount of every blessing,
Tune my heart to sing thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.'

"After which, he desired to be moved so that he could see the sun, which, in all the loveliness of an autumnal sunset, was just receding from his view in more senses than one;—he observed the beauty and glory of the scene, and remarked, 'I shall soon behold a brighter sun,'—and when the light of day went down, the lamp of life went out, without the motion of a muscle, or the uttering of a groan, on Monday, November 4th, 1839."

XX. There are some other objections which are urged against Universalism, but they are generally of slight importance. Mr. Balfour, in his "First Inquiry," has written largely in reply to the objections against Universalism. See Chap. II., Sect. VI. We must refer the reader to that work for much that we should be glad to introduce in this place, but which must be excluded for want of room. Mr. Balfour has noticed several objections, which we here have not space to notice at all.

CHAPTER VII.

WHAT ARE THE DUTIES OF UNIVERSALISTS?

I. *Who are Universalists?* A Universalist is one who believes in a God of infinite wisdom, and unbounded love and goodness,—who believes that Jesus Christ is his Son, and the Saviour of the world,—who believes

in the record which God has given of his Son, — who believes that God will overcome all evil with goodness, and who labors to overcome evil himself, in the same way, — who loves God supremely, and his neighbours with brotherly affection, as he is required to do. He does unto others as he would that others should do unto him, — he is patient under suffering, — comforted under affliction, — undismayed under the prospect of death, — and filled with joy unspeakable and full of glory, in believing that *all the ends of the earth shall see the salvation of God, — that the whole creation will be delivered from the bondage of corruption, and translated into the glorious liberty of the children of God.*

II. There are two kinds of Universalists. Let us premise, that we do not hold a man to be a Universalist merely because he is anti-orthodox. Universalists, it is true, are opposed to orthodoxy, but that is not the circumstance which makes them Universalists. Infidels are opposed to orthodoxy, but they are not Universalists. Catholics are opposed to what we call orthodoxy, but they are not Universalists. Disbelief of falsehood does not make a man any thing but an unbeliever. To be a Universalist, a man must not only reject the doctrine of endless misery, he must believe in God, and in his Son Jesus Christ, and in the effectual mission of Jesus to save a world of sinners, — he must believe that sin shall be finished, death be swallowed up in victory, and God be all in all. Such is Universalism. Those who believe this doctrine, and those only, are Universalists.

By the two classes of Universalists, of which we promised to speak, we mean *positive* and *negative* Universalists. The distinction may at first appear to be trifling; but we think, upon examination, it will be seen to be founded in justice, and will assume some importance.

Negative Universalists are those, who merely assent to the doctrine. They believe, they say, that all men will at last be saved. They think the doctrine of end-

less misery a very bad doctrine, and entertain no doubts of the final happiness of the whole world. This is the amount of their religion. Now there is a wide difference between these, and those we are pleased to call *positive* Universalists. The latter embrace the doctrine with a *living* faith. They not only believe it, but they *feel* it; they love it; it is the meat and drink of their souls; they have a constant and ever-active desire that others may be brought to the knowledge of the truth; they profess the truth openly; they do all in their power to establish it in the world; they love God's house; they love the stated ministry of the word; they love the ordinances of the Gospel; they love seasons of prayer and praise; they love the communion of the brotherhood; they know no other religion worth possessing; to them there is no other name given among men, whereby we can be saved, save Jesus of Nazareth. Such are *positive* Universalists. There are many of them in the world, but we wish their number was quadrupled. We wish there was a society of such Universalists in every town and village in the United States. They have a realizing sense of the love of God; it softens their souls; they live a holy, religious, cheerful life; and, viewing moral excellence to be an approximation to God, they desire to be "perfect, as their Father in heaven is perfect."

We once knew a Universalist of this character, — he was truly so. Unfortunately for him, he married a proud, giddy, worldly-minded wife, at whose persuasion he removed to another town, quit his religious society and friends, and followed her to a *popular* house of worship, where vain hearts, nodding plumes, and gaudy dresses congregated. He felt himself, like the prodigal, though surrounded by magnificence; but he was in want. "O," said he, "in my Father's house, there is bread enough and to spare, and I perish with hunger." He persisted on returning to his wonted rest; and he came with tears of contrition to beg of God and man forgiveness for having slighted a Saviour's love, and

forsaken the fold of the faithful. The poet well expresses his feelings.

"O, for a closer walk with God,
Serene and calm my frame;
A purer light shall mark the road,
That leads me to the Lamb.

"Where is that blessedness I know,
When first I saw the Lord?
Where is that soul-inspiring view,
Of Jesus and his Word?

"What peaceful hours I then enjoyed,
How sweet their memory still;
But now, I feel an aching void,
That God alone can fill.

"Return, O holy dove, return,
Sweet messenger of rest;
I hate the sins that made me mourn,
That drove me from thy breast.

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from the throne,
And worship only thee."

The negative Universalist feels very little of such emotion as this. He thinks it does not make a great difference as to what meeting for public worship he may attend. He chooses the nearest, or at any rate the most fashionable. He comforts himself, that he will not probably hear any thing said *against* his faith, or, if he should, he will not be obliged to believe it. "How dwelleth the love of God in that man?" Religion to him is not a principle of the heart, it is a speculation, — the doctrine of Christ has never reached *his soul*. If it had, it would renovate his spirit, and make him a disciple of the Redeemer in deed and in truth.

III. *Am I really a Universalist?* Do I believe, without doubt, in the existence of a supreme, self-existent, uncreated God? Do I believe in the holy Scriptures as the Word of God? Do I believe in Jesus as the Son of God, the Messiah? Do I believe in his resurrection? Do I believe in the resurrection of all men to a state of holiness and happiness? — Do

I believe in the paternal character of God? that he is my Father, and the Father of all mankind? Do I believe all these things?

Men are apt to be deceived in regard to what they believe. We will therefore put the reader upon a plan, by which he may determine with some considerable degree of certainty, whether he is really a Universalist. Do you reverence God? If you do not, you have not a full faith in his existence, and, therefore, you are not a Universalist. Do you read the Bible? do you take comfort in this exercise? are its teachings to you like cold water to a thirsty soul? If not, you do not believe this book to be a revelation from God, and, of course, are not a Universalist. Do you love the Saviour? are you always desirous to follow his example and practice his precepts? If not, you do not believe that he is the Son of God, and, of course, are not a Universalist. Have you a strong hope of immortality? Does this hope support you and comfort you in the view of death? Does it enable you to say, "O death, where is thy sting? O grave, where is thy victory?" If not, you must have a lurking unbelief about you, and you are at best but a doubting Universalist. Have you a filial confidence in God? Do you love him with all the heart, the mind, the might, the strength? If not, you do not believe he is your FATHER, and, of course, you are not a Universalist. If you believe he is your Father, you will love him with your whole soul. Do you treat your fellow-creatures as your brethren? If not, you do not believe that God is the Father of all men. It is well for us to try ourselves frequently by these rules.

IV. *The conclusion, — I am a Universalist.* Yes, a Universalist, — a believer in God as the Creator, Preserver, Benefactor, Judge, and Saviour of all men; in Jesus, as "the Mediator between God and men," unto whom, at last, "every knee shall bow, and whom every tongue shall confess to be Lord, to the glory of God the Father." Such is my faith. There has been

no change in it for many years, except that it has grown stronger continually. I am sure that this doctrine is the doctrine of the Bible ; and I am equally sure, that the sacred writers intended to state and defend it. I know the effect it has upon me ; it rebukes me for wrong doing ; it excites love to God and man ; it meliorates the fear of death ; it gives me happiness, yea, joy, that is unspeakable and full of glory. It is "the truth as it is in Jesus" ; it is my "ALL IN ALL." If this doctrine be false, I am nothing, and less than nothing ; but if it be true, I am immortal, I am a brother of angels, an heir of endless glory.

Shall I ever renounce this doctrine ? Never. It is no more probable, than that I shall renounce the Bible, and all my trust in the being of God. This is impossible, — utterly impossible.

V. *What are the peculiar duties of Universalists ?* It is but seldom, that we now hear the objection urged against Universalism, which was formerly urged with frequency and confidence, that it had a licentious influence on those who believed it. We are inclined to attribute the disrespect into which this charge against Universalism has fallen, to reflection in the opponent, who is convinced, that Universalists are not what he has often represented them to be ; and, moreover, that a doctrine of love and mercy must have a benign and salutary tendency.

The Universalist now maintains, as he has always maintained, that the doctrine in which he believes, so far from exerting an injurious influence, is, in fact, of all doctrines advocated by Christians, the most pure and holy, — exciting the sweetest and most generous sentiments in the human heart ; and he goes further, and declares, that, so far as any doctrine is really opposed to the doctrine of Universalism, it must exert a paralyzing influence on the benevolent affections of the human soul. There is nothing in any creed under heaven, which is calculated to make men love God and one another, but what is found in the sublime and heavenly

doctrine of universal grace. This fact has not received the attention, which its importance merits. It is the grace and love of God which excite gratitude, in what creed soever they may be found, and it is gratitude which excites love and obedience ; and no person would be so unwise as to say, that there is less love and grace manifested in the doctrine of Universalism than in other doctrines. It is a fact, and we assert it without fear of being contradicted by any person who will stop and reason before he decides, that, if generous sentiments are excited in the human heart by the consideration of favor and mercy bestowed upon us, there is no doctrine known among men so favorable to the growth of such sentiments as that of impartial love in the Divine Being.

The Universalist is perfectly willing to confess, that he is subject to all the passions and temptations common to mankind, and that he is, like the rest of the world, too often found in the paths of disobedience and sin. But, in no instance, can the Universalist trace his offences to the influence of his religious opinions ; indeed, he knows there is nothing which causes him to put a greater restraint upon himself, and that makes him more ashamed of his iniquities than the reflection, that the Being, whose laws he has broken, is his kind and faithful friend ; and that the persons whom he has injured are his brethren, and common participators with him in the love of God. The morals of the Universalist would, and must, in the very nature of things, be purer than the morals of those operated upon by different opinions, were it not that he makes his religion too much a *thing of theory*, and too little a *thing of practice*. This is the fault of many Universalists. With the best doctrine ever embraced by man, a doctrine which angels delighted to proclaim, their morals should assume a pure, mild, and benevolent character, — love should breathe in their devotions, shine in their actions, and drop from their lips.

We believe we are neither visionary nor enthusiastic ;

we endeavour to look at this subject with the eye of reason ; and we can come to no other result. The Universalist believes that God is his *Father*, his friend, and benefactor ; that every blessing he receives comes from the hand of God, who is unchanging in his mercies, who will love him forever, and who will not afflict willingly, nor grieve the children of men. These are the predominant sentiments in his heart, regarding the Supreme Being. Now, a man believing this may at times forget it ; his mind may be engrossed by other subjects ; his passions may be excited, and he may act contrarily to it. But the question is, whether a man realizing these sentiments, and acting according to their natural influence, will not do his duties in relation to his Maker with more readiness and faithfulness, than though he believed what is directly opposed to them ? The question must be answered in the affirmative. Will he not be more likely to love God ? and, if he loves him, will he not be more likely to serve him, and to serve him with cheerfulness ? Whenever his sentiments have any influence, must they not have that influence ? and, if he does wrong, can it be attributed to the influence of those views ? Would it not be, in the highest degree, absurd to attribute it to those views ?

VI. There is no one precept, which sets forth the duty of the Christian in a more forcible manner, than that divine precept in the memorable Sermon upon the Mount ; “ Be ye therefore perfect, even as your Father, which is in heaven, is perfect.” It comprehends the substance of all Christian obedience. And, as the consideration of this subject will tend to set forth ; 1st, The beneficent tendency of Universalism ; and, 2d, The duties which rise from a firm faith in God, as a *kind, impartial, and unchangeable* PARENT, we shall ask a careful attention to it.

“ Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matt. v. 48. But here rises a very important question, viz. *In what does the*

perfection of God consist? If it is our duty to be perfect as God is perfect, how necessary it is to know in what his perfection consists. Fortunately the Saviour has described the divine perfection in the chapter from which we have already quoted. That heavenly instructor, that guide of the ignorant, made God's perfection to consist in IMPARTIAL, UNCHANGEABLE GOODNESS.

He was exploding the old morality, which until then had prevailed in the world, that men should love their neighbors, but *hate* their enemies. "I say unto you," said he, "love your enemies, bless them that curse you, and pray for them that despitefully use you, and persecute you." Matt. v. 44. This was the morality of Christ; and it was very different, indeed, from the morality which had previously prevailed. It was no trifling labor to change not only the morality of a people, but also the standard of their morality, the grounds and reasons of it; and we look with interest, therefore, to see what means the heavenly instructor adopted to accomplish so difficult a task. We perceive, at once, his means. He pointed the people to the character of God, and entreated them to imitate Him. For, after saying, "love your enemies, bless them that curse you," &c., he tells them to do this, "that they may be the children of their Father in heaven;" that is, that they may be like him. But does God love his enemies? does he bless those who curse him? Yes; for the Saviour adds, "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust." Here we see the perfection of God, which Jesus desired his followers to imitate. It was *impartial, unchangeable goodness*. It certainly is God's goodness which causes the sun to warm the earth, and the rain to fertilize it. But is this goodness *impartial*? Certainly. The sun shines upon all men, the rain falls upon all men. It was not possible for the divine Teacher to have referred to any thing more impartial than the shining of the sun, and the falling of the rain. But is this goodness *unchangeable*, as well as impartial? It

surely is. The sun has always shed his beams upon the earth from the beginning of the world, and the rain has always descended in its season. The sin of man has never arrested the shining of the sun ; his injustice has never prevented the falling of the rain. All his sin, iniquity, and wickedness have never been able to change the goodness of God, or divert it from its steady purpose. When Jesus, therefore, referred to God's perfection, he referred to His IMPARTIAL, UNCHANGEABLE GOODNESS. He referred to this perfection to recommend it to the attention of men, that they might " be perfect, as their Father in heaven was perfect." Now remark, he began by enjoining it on men to love their enemies, and to render good for evil. To incite them to this, he referred them to the character of God ; and unless God loves his enemies, a reference to his character and perfection, in this case, was, of all things, the most unfortunate. But it was shown by our Lord, at the time, that God did love his enemies, not by a reference to any book or manuscript whose authority might be doubted, but by a reference to the undeniable works of God, to the broad heavens, to the thirsting earth, to the light of day, and to the fertilizing showers. This being done, Jesus, the lovely Son of God, scorned the *low, degrading* morality of rendering good only in return for good. The worst of men, the lowest, the vilest would do this. " For if ye love them which love you, what reward have ye ? do not even the publicans the same ? And if ye salute your brethren only, what do ye more than others ? do not even the publicans so ? " The publicans were regarded as the wickedest of all men ; their name was a reproach and a by-word, and was always associated with that of sinners. Jesus showed, that even *such* men would render good in return for good. But this was a mere negative goodness. There was " a more excellent way." There was a more exalted morality, — a morality built upon the divine example, — patterned after the model of God's ex-

cellence, which consisted in *the love of enemies, in returning blessing for curses, goodness for hatred and persecution*. This was the morality which he enjoined in the most solemn manner, upon his followers, requiring them to "be perfect, as their Father in heaven was perfect." It has sometimes been said, incautiously, that Universalism debases the character of God. On the contrary, we have the fullest conviction, that it is the only doctrine which does not debase it. All doctrines, which represent God as hating the wicked, — which teach us, that God does not love men until they are regenerated, and brought to love him, all such doctrines, we say, debase the character of God to a level with that of the publicans, who always loved such as loved them. Universalism exalts the character of God, — it shows us a God worthy to be loved and adored; and as it encourages us to be perfect as he is perfect, it has a highly salutary influence upon the hearts and conduct of men.

VII. It is sometimes said, that Universalists preach the love of God to sinners, too boldly and unreservedly. Their preaching would have a better effect, it is said, if they would make the love of God to man to be originated by the love of man to God. Then men would see a strong reason why they ought to love him, because, if they did not love him, his wrath would burn against them. This is regarded by many as sound reasoning; but we solemnly aver, that we believe, that there never yet was a man hated God, who was not made to hate him by the principle incorporated into this very doctrine, which is thought to be so necessary to make men love him. This doctrine is predicated of the fact, that God hates men. He will love them, if they will love him, — a plain acknowledgment, that he does not, at the time, love them. If he does not love them, he hates them; and there never yet was a man hated God, who was not caused to do it by believing, that God hated him. Whenever men believe, that God hates

them, they will hate him. On the other hand, men will love God, when they know and feel, that God loves them. What saith the apostle on this subject? See 1 John iv. 19, — “We love him because he *first* loved us.” Here two facts are involved, — 1st, that God loves men; and 2d, that his love of men is the cause of their love of him. Now, if we have ascertained an adequate means whereby men may be made to love God, we ought not to seek further, much less ought we to resort to the contrary and highly doubtful expedient of preaching wrath. Again, saith the same apostle, 1st Epis. iv. 10, — “Herein (that is, in the death of Christ) is love, *not* that we loved God, *but that he loved us*, and sent his Son to be the propitiation for our sins.” And, then, in the next verse, he makes his inference from the love of God. “Beloved, if God so loved us, how ought we to love one another,” verse 11. Here we see at once the beneficent tendency of God’s love. It leads us to imitate God. It incites us to “be perfect, as our Father in heaven is perfect.” “If God so loved us, how ought we to love one another.” If this is the inference to be made from God’s love, what inference would be made if he hated men? Answer. The contrary inference. “We *hate* him, because he first *hated* us. Ye hated, if God so *hated* us, how ought we also to *hate* one another.” It would be an imitation of God, — men in this way would be perfect, as their Father in heaven is perfect. And we can see no reason in the Scriptures, that men are released from the obligation to *imitate* God, even though he does hate men. But what a sad world would this be, were all men to believe, that God hates his creatures on earth, and were they also, as they unquestionably would in that case, to go seriously to work to imitate him in their dispositions and conduct.

The love of God is a soul-inspiring theme. The heart is softened by this subject. O happy Universalists! ye are the only people on the earth who believe in

a God whose perfection may be safely imitated. You can *love*, and imitate your God ; but others, to imitate their God, must *hate*. You can find peace and joy in obeying the injunction of our great Master, — “ Be ye, therefore, perfect, even as your Father in heaven is perfect.” Remember, brethren, there is no other way to be perfect, but that in which God is perfect. Universalists, having so reasonable and benevolent a doctrine, are laid under more sacred obligations to be virtuous than any other class of men. A man who believes in God’s hatred to men will be in great danger of hating his fellow-creatures ; but in this case it is his misfortune rather than his fault. In a Universalist it would be sin of the deepest dye, — sin against heaven : it would be ingratitude, — unkindness, — rendering back to God evil for his good. For all evil done to God’s creatures is evil done to him. “ Inasmuch as ye have done it to one of the least of my disciples, *ye have done it unto me.*” Brethren, let us remember these things continually. Wherever scattered abroad, let this characteristic distinguish us all, that we love the Lord God with all our hearts, and our neighbors as ourselves. This is better than burnt-offerings or sacrifices ; it is the whole duty of man, for want of which nothing can atone.

VIII. To sum up, then, what are the peculiar duties of those who believe in the infinite goodness of God, and in the final holiness and happiness of all men ?

They should love, worship, honor, and serve God as a Father. Shall not he who watches over us with an almighty and unchanging love, have the return of our feeble gratitude and obedience ? If our professed faith is not mere speculation, we must show the fruits of it in our lives. “ Faith, without works, is dead.” Endeavour, then, to cherish a constant and lively sense of the paternity of God. Such a sentiment, dwelling in the heart, will not only induce us to love and serve God, but will sustain us in the season of adversity, lift us up in the times of our deepest trials, chasten every

pleasure, and bear the soul gently through the dark valley of the shadow of death. As saith the poet, —

“ Is there a lone and dreary hour,
When worldly pleasures lose their power ?
My Father ! let me turn to thee,
And set each thought of darkness free.

“ Is there a time of racking grief,
Which scorns the prospect of relief ?
My Father ! break the cheerless gloom,
And bid my heart its calm resume.

“ Is there an hour of peace and joy,
When hope is all my soul's employ ?
My Father ! still my hopes will roam,
Until they rest with thee, their home.

“ The noontide blaze, the midnight scene,
The dawn or twilight's sweet serene ;
The sick, nay, ev'n the dying hour,
Shall own my Father's grace and power.”

The Universalist should always bear in mind, that God is no less the Father of others, than himself. As he is the Creator, so is he the Parent, of all. See, then, that there is a common bond, — a tie, — uniting the vast family of man. No national boundary can dissolve this tie, no distance, — no circumstance of birth, or of color, — no misfortune, no oppression ; neither poverty, nor vice, nor disgrace, nor death, can sunder it. It is as indissoluble as the love of God. When men can cease to be the offspring of God, then they will cease to be a brotherhood. Who, believing and realizing this, can be unkind ? Who can be entirely engrossed in his own welfare ? Who can be the oppressor of his brethren ? Who can be deaf to the moan of the sufferer ? ~~to the plaintive entreaty of the poor ?~~ The more powerfully the true principles of Universalism operate on the heart, the more kind, faithful, and actively benevolent shall we be. Let us, then, endeavour to be Universalists *indeed*, — Universalists in spirit as well as in profession, — Universalists in *practice*, as well as in precept. We think too little of God as a Father, and too little of man as our kindred in body and in soul. Never

yet was a man led into wrong doing, by following closely the influences of Universalism. We do not deny, that there are men professing to be Universalists, who dishonor the name they bear; but their wickedness does not spring from the fact, that they are Universalists indeed, but from the fact, that they are *not so*. Let Universalism, then, be fully and faithfully preached. Ye servants of the living God, who minister at his holy altar, fail not to impress most deeply upon the hearts of your hearers, the principles of this holy faith. Ye cannot make men love God too well. If they love him, they will love their brethren. Dwell frequently on the moral power of your doctrine, and urge believers to good works. Rest assured of this, that the more closely you bring your hearers to practise the principles of the doctrine we have defended, the more heavenly-minded and obedient will they be. Be careful to put your hearers on their guard against a mere speculative, or *dead* faith. There is but one way to determine whether your faith be a *living* faith. Doth it bring forth *good works*? That is the test.

IX. Any science, any theory of philosophy, in order to be tested, must be put into practice. If men never should put their arithmetical knowledge into practice, of what benefit would it be to them? If the well-taught navigator should fail to apply his knowledge to the working of his ship, it would do him no good. His theory must be put into practice, or he can derive no benefit from it. It was designed for practical application. If totally regardless of the science in which he had been instructed, he should lose his way upon the pathless deep, and find himself among rocks and quicksands, his misfortunes would not be attributed to the system in which he had been instructed, but to his failure to apply the principles of it to practice. This is equally true of the Christian. If he, by departing from the sound principles of the doctrine of Christ, gets lost in the mazes of sin and folly, his faults are not to be attributed to the influence of Christian faith, but

to the *want* of that influence. The Universalist knows, that the sentiments he cherishes, have none other effect upon him than that which is good. The natural influence of them, is to promote love to God and love to man,—comfort and hope in seasons of the deepest affliction,—reconciliation to God at all times,—and confidence in the hour of death. But to produce these consequences, the sentiments must not be merely assented to. “He is not a Jew which is one outwardly,” saith the apostle; “neither is that circumcision which is outward in the flesh. But he is a Jew which is one *inwardly*; and circumcision is that of *the heart, in the spirit*, and not in the letter.” So he is not a Universalist which is one *outwardly*; he must have the doctrine *in his heart*; and if there, like an ever-living fountain, it will continually send out streams of truth, and purity, and love. When Universalists do wrong, it is not because they *obey* the influences of the doctrine they profess, but it is because they *do not obey them*.

X. It was a sound remark of Dr. Franklin, the most eminent of our philosophers, that “no system in the Christian world was so well calculated to promote the interest of society, as the doctrine which showed a God reconciling a lapsed world unto himself.” We have this on the authority of his daughter, Mrs. Bache, in whose house he died. It appeared first in England, in the “New Monthly Magazine,” and was afterwards copied into the “Mirror,” Vol. IX. p. 208. See “Modern History of Universalism,” p. 413. Such was the sentiment of that great philosopher. A similar acknowledgment was made by the eminent philosopher and divine, Dr. Joseph Priestley. He said, in a sermon delivered in the Lombard Street church, in Philadelphia, “I express my concurrence with the minister, and the congregation worshipping here, in their opinion concerning the final happiness of all the human race,—a doctrine eminently calculated to promote alike gratitude to God, and consequently every

other virtue ; and, since this doctrine is perfectly consistent with the belief of the adequate punishment of sin, it is far from giving any encouragement to sinners." "Modern History of Universalism," p. 260. If the sentiment of these two eminent philosophers be true, (and Universalists surely will not dispute it,) how necessary is it, that all who profess the doctrine of universal love, should manifest the power of it in their actions. They should let their souls be each a mirror, in which the image of the doctrine shall be seen. We ask of them only, that they sedulously endeavour to understand the nature, and feel the power, and display the excellence, of their faith. Then will they honor and glorify God, in their bodies and spirits which are his, and live in constant good-will towards their fellow-men. They will hate sin, and flee from it, not on account of punishment merely, but because it is a violation of the commandments of God. In every event of life, they will recognise his overruling hand. They will part with all they hold dear on earth, if it be God's will ; and with humble resignation they will kiss the rod with which they are smitten. And when, at last, they are summoned to depart, hope shall lift up its tearless eye to the throne of God, and the spirit shall return to Him who gave it.

XI. If there be any one thing which particularly concerns the substantial interests of the Universalist denomination, it is the formation of *Vital Godliness*. We do not mean that Universalists should become the encouragers and promoters of *fanaticism*, in any of its protean forms, for we have yet to learn, that any of these are identical with *vital godliness*. But is it demanded what we mean by the phrase which we have employed? Our answer is simply this: We mean those peculiar exercises of the mind and the affections, which the doctrines embraced by Universalists are so preëminently calculated to produce, if they be allowed to exert their legitimate influence. Universalists believe that Jehovah is as wise, and as powerful, and as

good, as the best man on earth could desire him to be, — in short, that his perfections infinitely transcend the most enlarged conceptions of the human mind. Can we, as Universalists, contemplate such a being, especially in his relation to us as a Father, without feeling a holy reverence for his name, and a filial confidence in his goodness? Can we contemplate his impartial goodness to the children of men, as displayed in Providence and grace, without feeling that it is our duty to cherish a spirit of good-will towards all the human race?

Vital godliness, as thus explained, signifies, therefore, love to God, and love to man. If we love God, we shall keep his commandments. We shall delight to worship him. We shall delight to speak of his loving kindness and his tender mercy. We shall delight to recommend, and to exhort our fellow-men to trust in the goodness of our heavenly Father, as manifested through his beloved Son. And, if we cherish the genuine spirit of philanthropy in our hearts, we shall assuredly strive to promote the good of our fellow-creatures by every practicable means within the compass of our ability.

Reader, behold the mark of the prize of thy high calling in Christ Jesus, and put forth all thy energies for its attainment, and depend on it, thou shalt know from experience the power of religion in the soul.

CHAPTER VIII.

ON THE FORMATION OF UNIVERSALIST SOCIETIES.

I. ALL religious societies should be formed agreeably to the Constitution and laws of the State to which they belong. In Massachusetts, the rights and duties of religious societies, and the privileges of members, are set forth in the Eleventh Article of Amendments to the Constitution, and in the Twentieth Chapter of

the Revised Statutes. As Universalists should always be careful to pay the strictest deference to the laws, we shall here introduce the article from the Constitution, and give entire the chapter from the Statutes.

II. RELIGIOUS FREEDOM ESTABLISHED.

"Article 11 [of Amendments]. Instead of the third article of the Bill of Rights, the following modification and amendment thereof is substituted.

"As the public worship of God, and instructions in piety, religion, and morality, promote the happiness and prosperity of a people, and the security of a republican government, therefore, the several religious societies of this Commonwealth, whether corporate or unincorporate, at any meeting legally warned and holden for that purpose, shall ever have the right to elect their pastors or religious teachers, to contract with them for their support, to raise money for erecting and repairing houses for public worship, for the maintenance of religious instruction, and for the payment of necessary expenses: And all persons belonging to any religious society shall be taken and held to be members, until they shall file with the clerk of such society a written notice declaring the dissolution of their membership, and thenceforth shall not be liable for any grant or contract which may be thereafter made or entered into by such society: And all religious sects and denominations, demeaning themselves peaceably, and as good citizens of the Commonwealth, shall be equally under the protection of the law; and no subordination of any one sect or denomination to another shall ever be established by law."

III. REVISED STATUTES, CHAPTER 20.

"Section 1. Every parish or religious society heretofore established is declared to be a body corporate, with all the powers given to corporations by the forty-fourth chapter; and with the other powers, privileges, liabilities, and duties, expressed in this chapter.

"Sect. 2. All parishes or religious societies, whether corporate or unincorporate, shall continue to have and enjoy their existing rights, privileges, and immunities, except so far as the same may be limited or modified by the provisions of this chapter, and the eleventh article of the amendments of the constitution.

"Sect. 3. The respective churches, connected and associated in public worship, with such parishes and religious societies, shall continue to have, exercise, and enjoy all their accustomed privileges and liberties respecting divine worship, church order, and discipline, and shall be encouraged in the peaceable and regular enjoyment and practice thereof.

"Sect. 4. All persons belonging to any religious society, shall be taken and held to be members, until they shall file, with the clerk of such society, a written notice declaring the dissolution of their membership, and thenceforth shall not be liable for any grant or contract, which may be thereafter made or entered into by such society; and no person shall hereafter be made a member of any parish or religious society, without his consent in writing.

"Sect. 5. Every parish and religious society may make by-laws, prescribing the manner in which persons may become members thereof; provided such by-laws be not repugnant to the laws of the Commonwealth.

"Sect. 6. No person shall have a right to vote in the affairs of any parish or religious society, unless he is a member thereof.

"Sect. 7. The qualified voters of every parish and incorporated religious society, and of every religious society organized according to the provisions of this chapter, shall meet in the month of March or April annually, at such time and place as shall be appointed by their assessors or standing committee, and shall choose a clerk, and two or more assessors, a treasurer, collector, who shall be sworn, and such other officers as they shall think necessary; all of whom shall continue in office for one year, and until others are chosen and qualified in their stead.

"Sect. 8. All meetings shall be warned in such manner, as the parish or society shall by any by-law or vote provide; and when they shall make no such order, the meetings shall be warned in such manner, as their assessors or standing committee shall, in their warrant for such meeting, direct.

"Sect. 9. At all such meetings, the clerk shall preside in the choice of a moderator; and, if there is no clerk, or if he is absent, the assessors or the standing committee, or any one of them, shall preside in the choice of a moderator; and a clerk may then be chosen, either pro tempore, or to fill the vacancy, as the case may require.

"Sect. 10. The moderator may administer the oath of office to the clerk; and the clerk may administer the oath to the assessors and collector; or the said oaths may be administered by any justice of the peace; and they shall all be substantially the same, as are required to be taken by the clerk, assessors, and collectors of towns.

"Sect. 11. The moderator shall have the same power, in governing the meeting, that is given to the moderator of a town meeting; and all persons guilty of disorderly behaviour at the meeting of any parish or religious society, shall be subjected to the same penalties and punishments, as are provided for the like offences in town meetings; all the pecuniary penalties to enure to the use of the parish or society, and to be recovered in the manner prescribed in the case of offences at town meetings.

"Sect. 12. The person chosen collector shall, if present, forthwith declare his acceptance or refusal of the office; and in case of non-acceptance, the parish or society shall proceed to a new choice, and so from time to time, until one shall accept and be sworn.

"Sect. 13. Any person so chosen, who shall be present and shall not declare his acceptance of the office of collector, or who shall, for the space of seven days, after being summoned by a constable or any other person, whom the clerk or assessors may appoint for that purpose, neglect to take the oath of office, shall be considered as refusing to accept the office.

"Sect. 14. The prudential affairs of parishes and religious societies shall be managed by their assessors, or by a standing committee, to be specially appointed for that purpose; and the said assessors or committee shall have like authority, for calling meetings of the parish or society, as selectmen have for calling town meetings.

"Sect. 15. All vacancies, that shall occur after the annual meeting, in any of the annual offices, may be filled at any other legal meeting.

"Sect. 16. When five or more of the qualified voters of any parish or religious society shall signify, in writing, their desire to have any matter inserted in a warrant for calling a meeting, the assessors or committee shall insert the same in the next warrant they shall issue for that purpose; and nothing acted upon shall have any legal operation, unless the subject matter thereof shall have been inserted in the warrant for calling the meeting.

"Sect. 17. In case the assessors or committee of any parish or religious society shall unreasonably refuse to call a meeting, or if there are no assessors or committee qualified to call one, any justice of the peace for the county, upon the application of five or more of the qualified voters, may call a meeting, in the same manner as a justice of the peace is authorized to call a town meeting.

"Sect. 18. The qualified voters of every parish and religious society, at the annual meeting, or at any other meeting, regularly notified seven days at least before the holding thereof, may grant and vote such sums of money, as they shall judge necessary for the settlement, maintenance, and support of ministers or public teachers of religion; for the building or repairing of houses of public worship; for sacred music; for the purchase and preservation of burial-grounds; and for all other necessary parish charges: all which sums shall be assessed on the polls and estates of all the members of the parish or society, in the same manner and proportion as town taxes are by law assessed.

"Sect. 19. Nothing contained in this chapter shall enlarge or diminish the powers of taxation, enjoyed by any parish or religious society, by virtue of any special law or act of incorporation.

"Sect. 20. No corporation shall be taxed for any parochial purpose.

"Sect. 21. None of the provisions of this chapter shall be construed to impair any existing rights of property of any territorial parish.

"Sect. 22. The inhabitants of every parish and religious society may, by vote, appoint one or more agents or attorneys to appear for and represent them, in any suit at law and upon any other occasion.

"Sect. 23. Every parish and religious society may appoint their treasurer to be the collector of their taxes; and, when so appointed, he shall have the like powers, and shall proceed in like manner, in enforcing the collection of such taxes, after the expiration of the time, fixed by the parish or society for the payment thereof, as is provided in the eighth chapter, for the collection of taxes by the collectors of towns.

"Sect. 24. Every parish and religious society may authorize their treasurer and collector to make an abatement of such sum, as they shall agree upon at their annual meeting, to all those who make voluntary payment of their taxes, within such period as shall be fixed on for that purpose by the parish or society.

"Sect. 25. In case any donation, gift, or grant, shall be made to any unincorporated religious society, such society shall have the like power to manage, use, and employ the same, according to the terms

and conditions, on which the same may be made, as incorporated societies now have, or may hereafter have, by law; to elect suitable trustees, agents, or officers therefor; and to prosecute and sue for any right which may vest in them, in consequence of such donation, gift, or grant; and such a society shall be a corporation, so far as may be necessary for the purposes expressed in this section.

"Sect. 26. Any parish, which, from the want of officers, or any other cause, may be unable to assemble in the usual manner, and any religious society, that is not incorporated, provided they contain respectively ten or more qualified voters, may organize themselves as a corporation, in the manner and for the purposes expressed in the following sections.

"Sect. 27. Any justice of the peace for the county in which such parish or religious society may be, upon application in writing by any five or more of the qualified voters thereof, may issue his warrant for calling a meeting of the same.

"Sect. 28. The warrant shall state the objects of the meeting, and shall be directed to some one of the applicants therefor, requiring him to warn the qualified voters of the parish or society to meet at such time and place as shall be appointed in the warrant; and, upon due return thereof, the same justice, or any other justice of the peace for the county, may preside at such meeting, for the choice and qualification of a clerk, who shall enter at large, upon the records of the parish or society, the proceedings had in the organization thereof; and the parish or society may thereupon proceed to choose a moderator, and to do all such other things, as parishes are by law authorized to do at their annual meetings; provided the subject matter thereof shall be inserted in said warrant.

"Sect. 29. Every parish and religious society, organized as provided in the three preceding sections, shall become a corporation, and shall have all the powers and privileges, and be subject to all the duties, liabilities, and requirements, which incorporated religious societies may, by law, have or be subject to, with power to have and hold so much estate, real or personal, as may be necessary for the objects of such organization, and no more; provided, that all the powers, derived from any such organization, may at any time be revoked by the legislature.

"Sect. 30. The assessors of every parish and religious society, in assessing taxes for the support of public worship, and for other parish charges, shall assess the same upon all the property, (not exempted by law from taxation,) of all the members of such parish or society, including all their real estate within the State, in whatever part thereof it may be situated, and all their personal estate, wherever the same may be; and no citizen shall be liable to pay any tax for the support of public worship, or for other parish charges, to any parish or religious society, other than to that of which he is a member.

"Sect. 31. Whenever the proprietors of any church, meeting-house, or other house of public worship, shall deem it expedient to alter, enlarge, repair, rebuild, or remove the same, it shall be lawful for them, at a legal meeting, called for that purpose, to raise such sums of money, as they may judge necessary, to carry any of said purposes into effect, and to purchase any land necessary for the same.

"Sect. 32. Such moneys may be assessed on the pews in such church or house, and the assessment may be committed to the treasurer, chosen by said proprietors to receive the same; and the treasurer shall forthwith give notice thereof, by posting up an advertisement at the principal outer door of such house, stating the completion of such assessment, and the day of delivery thereof to him; and if said taxes, or any part thereof, remain unpaid for three months, after the posting up of notifications as aforesaid, it shall be the duty of the treasurer to collect the same forthwith, by sales at public auction of the pews, whereon the tax or any part thereof shall remain unpaid, in the manner provided in the following sections.

"Sect. 33. When it shall become the duty of the treasurer, to sell any pew for taxes, he shall post up a notification of the intended sale thereof, at the principal outer door of such church or house, at least three weeks before the time of sale, therein setting forth the number of the pew, if any, the name of the owner or occupant, if known, and the amount of the tax due thereon; and if said tax or any part thereof shall remain unpaid, at the time appointed for such sale, the treasurer shall sell the pew, by public auction, to the highest bidder, and shall execute and deliver, to the purchaser, a sufficient deed of conveyance of the same; and the money arising from such sale, beyond the taxes and incidental reasonable charges, shall be paid by the treasurer to the former owner of the pew so sold, or to his assigns.

"Sect. 34. The affidavit of any disinterested person, annexed to any original notification, or to a copy thereof, made before a justice of the peace, and recorded on the proprietor's records, within six months next after such sale, shall be allowed, as one mode of proof of the posting up of the notifications herein before required.

"Sect. 35. Any meeting of the proprietors of a church or house of public worship, for any of the purposes aforesaid, may be called by a warrant from a justice of the peace, granted on application to him in writing, made by any five of said proprietors, which warrant shall be directed to one of the applicants; or such meeting may be called by a notification by the clerk of said proprietors, whose duty it shall be to warn a meeting, on a like application to him; and, in either case, such meeting may be warned by posting up a notification thereof, at the principal outer door of the church or house, fourteen days at least before the time appointed for the meeting.

"Sect. 36. Whenever any such proprietors shall deem it necessary, for the purpose of altering, enlarging, repairing, rebuilding, or removing their church or house, to take down any pews therein, it shall be lawful for them so to do; such pews being first appraised by any three or more disinterested persons, chosen by said proprietors for that purpose; and the pews newly erected, shall be sold by the treasurer of the proprietors, by public auction, to the highest bidder, and deeds thereof shall be given, in like manner as when they are sold for the payment of taxes; and the moneys arising from such sale shall be applied, so far as may be necessary, to paying the appraised value of the pews taken down to the owners thereof; and the deficiency, if any, shall be paid by the proprietors of such church or house, within thirty days next after the sale.

"Sect. 37. Whenever any parish or religious society, being the

owner of any church, meeting-house, or other house of public worship, shall deem it necessary, for the purpose of altering, enlarging, repairing, rebuilding, or removing any such church or house, to take down any pews therein, it shall be lawful for them so to do; and, in such case, the like regulations shall be observed, and the like proceedings had, as are provided in the preceding section.

"Sect. 38. Nothing contained in the two preceding sections shall entitle any person to compensation for a pew so taken down, in any case, where such church or house shall have become unfit for the purposes of public worship.

"DONATIONS AND GRANTS FOR PIOUS AND CHARITABLE USES.

"Sect. 39. The deacons, churchwardens, or other similar officers of all churches or religious societies, if citizens of the United States, shall be deemed bodies corporate, for the purpose of taking and holding, in succession, all grants and donations, whether of real or personal estate, made either to them and their successors, or to their respective churches, or to the poor of their churches.

"Sect. 40. In all cases, where the ministers, elders, or vestry of any church shall, in the grants or donations mentioned in the preceding section, have been joined with such deacons or churchwardens as donees or grantees, such officers and their successors, together with the deacons or churchwardens, shall be deemed the corporation, for the purposes of such grants and donations.

"Sect. 41. The minister of every church or religious society, of whatever denomination, if a citizen of the United States, shall be capable of taking, in succession, any parsonage land granted to the minister and his successors, or to the use of the ministers, or granted by any words of the like import, and may prosecute and defend, in all actions touching the same.

"Sect. 42. No conveyance of the lands of any church shall be effectual to pass the same, if made by the deacons without the consent of the church, or of a committee of the church, appointed for that purpose, or if made by the churchwardens, without the consent of the vestry.

"Sect. 43. No conveyance, made by any minister, of lands held by him in succession, shall be valid any longer than he shall continue to be such minister, unless such conveyance shall be made with the consent of the town, parish, or religious society, of which he is minister, or unless he be a minister of an episcopal church, and shall make the conveyance with the consent of the vestry.

"Sect. 44. The several churches, other than those of the episcopal denomination, are authorized to choose committees, for the purpose of settling the accounts of the deacons and other church officers, and, if necessary, to commence and prosecute any suits in the name of the church, against the said deacons or other officers, touching the same.

"Sect. 45. The income of any such grant or donation, made to or for the use of any church, shall not exceed the sum of two thousand dollars a year, exclusive of the income of any parsonage lands, granted to or for the use of the ministry.

"Sect. 46. The overseers of each monthly meeting of the people called Friends or Quakers shall be a body corporate, for the purpose

of taking and holding, in succession, all grants and donations of real or personal estate, made to the use of such meeting, or to the use of any preparative meeting belonging thereto; and to aliene or manage such real and personal estate, according to the terms and conditions of the grants and donations; and to prosecute and defend in any action touching the same; provided, that the income of the grants and donations, to any one of such meetings, for the uses aforesaid, shall not exceed the sum of five thousand dollars a year."

IV. The following extracts are made from the New York Statute, entitled "An Act to provide for the incorporation of Religious Societies."

1. "Fifteen days previous to forming a society, notice shall be given at the place where worship is wont to be held, of such intention. This notice to be given for two successive Sabbaths.

2. "Two individuals from the society to be formed to 'be nominated by a majority of the members present, shall preside at such election, receive the votes of the electors, and certify under their hands and seals the names of those elected as trustees.' There shall not be less than *three* nor exceeding *nine* trustees.

3. "By such act, the trustees and their successors become a body corporate, and may be so recorded by the county clerk, who is entitled, for the recording of the certificate of incorporation, to seventy-five cents, and no more.

4. "The trustees shall have and use a common seal, and take charge of all temporalities belonging to such society.

5. "The trustees shall continue in office three years, but those first chosen shall be divided into three lots, numbered one, two, and three, so that there may be annually a third part of the whole number chosen. A month's notice shall be given when a vacancy is to be filled, and the election shall take place at least six days before the vacancy occurs.

6. "No person is eligible to the office of trustee who has not been a stated attendant on the worship of said society and contributed to its support, for one year previous to his election."

V. CONSTITUTION OF A UNIVERSALIST SOCIETY.

We, the subscribers, feeling desirous to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," do hereby form ourselves into a society, that we may be helps to each other, and that by our united energies we may better serve the purposes of religion and of truth. We cheerfully adopt, and subscribe the following Constitution, as the basis of our government.

1. This Society shall be called the "First, [Second, or Third, as the case may be,] Universalist Society in _____."

2. The object of this society shall be the promotion of truth and morality among its members, and also in the world at large; and as the Gospel of the Lord Jesus Christ, is calculated above all truth to inspire the heart with the emotions of benevolence and virtue, this society shall deem it one of its main objects to support the preaching of the Gospel, according to the society's ability, and to aid in any other practicable way, in spreading a knowledge of it among men.

3. This society adopt, as the basis of its religious faith, the Profession of Belief accepted by the General Convention of Universalists, at its session in Winchester, New Hampshire, A. D. 1803, which is in the following words:

"We believe that the Holy Scriptures of the Old and New Testaments, contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

"We believe there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

"We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practise good works, for these things are good and profitable unto men."

4. Any person sustaining a good moral character, and assenting to the aforesaid Profession of Faith, may be admitted a member of this society, on application to that effect, by a majority of votes, at any regular meeting.

5. It shall be regarded as the duty of every member to adorn the doctrine of the Lord Jesus with a holy life and conversation, to contribute according to his ability, in the manner determined on by the majority, towards the support of public worship, and the other necessary expenses of the society; to attend upon the exercises of the sanctuary, as well as the regular meetings of the society for business; and a habitual neglect of either of these duties shall be regarded as a sufficient reason for striking the name of any member from the roll, by a vote of the majority.

6. This society shall have an annual meeting, which shall be held on the — day of —, at such place as the Standing Committee may direct, at which meeting the officers of the society shall be elected, and the sum necessary to be raised, and manner of raising money for the ensuing year, shall be determined on.

[In Massachusetts the annual meeting must be held either in March or April. See section 7, of the chapter before given.]

7. The officers of the society, shall be, 1st, a Clerk, who shall keep a true and faithful record of its proceedings; 2d, a Treasurer, to receive all moneys, and pay them out at the order of the Standing Committee; 3d, a Standing Committee, who shall be the executive power of the society, and 4th, a Board of three Assessors, to apportion all taxes, if the society should see fit to raise money in that manner.

[The Clerk may be sworn by the Moderator; the other officers may be sworn by the Clerk, or by any Justice of the Peace. See section 10.]

8. The meetings of this society shall be called either by a warrant being left at the house of each member, or by posting it at the place at which the society holds its meetings for public worship; and the same length of notice shall be given as is required in calling a meeting of the town in which the society may exist; and the subject matter to be acted upon at the meeting, shall be fairly and fully stated in the warrant, and in the plainest possible manner.

9. Ten members shall constitute a quorum to do business; but a less number may adjourn.

10. This Constitution may be amended in the following manner:

the amendment shall be proposed, and entered upon the Record, and shall lay over till the next regular meeting ; when, if assented to by a majority, it shall become a part of the Constitution.

VI. Let it be observed, once for all, that the Constitution and By-Laws of any society must conform to the Constitution and laws of the State in which the society exists ; otherwise, they are, of course, null and void. With a due regard to the laws, a society may make any by-laws it sees fit to ; and every society has the fullest right to regulate, as it sees best, the admission and expulsion of members.

VII. Having thus marked out the way in which believers may form themselves into societies, we propose to speak in the next instance of *Christian zeal*. It is of great importance, that every member of a religious society should cherish an enlightened, steady, active zeal. By zeal we do not mean mere animal excitement, the wild-fire of human passion, which, like some combustible material, burns and makes a great light for a few moments, and then expires, and leaves you still more sensible of the surrounding darkness. Christian zeal does not operate in this manner. It is a heartfelt engagedness, a deep and abiding interest, a sense of the *importance* of the work to be done, an untiring perseverance, accompanied always with the tenderness of love. Such is pure Christian zeal ; the best example of which, that the world hath ever seen, we find in the character of our Lord Jesus Christ.

The apostle says, "it is good to be zealously affected always in a good thing." Some are afraid to be zealous, lest they shall have a zeal "not according to knowledge ;" and hence they are moderate in every thing, and far too moderate in any good thing they undertake. It is surely very wise to be certain that our zeal is *according to knowledge* ; but how shall we ascertain ? how shall we determine when we shall be zealous, and when we shall restrain our zeal ? Here is the rule, — "It is good to be zealously affected *always* in a *good thing*." Be sure that the *object* is a good

one, and then you never need fear that your zeal is misplaced, — be then “zealously affected always.”

What more noble object is there to which human zeal may be directed, than the inculcation of just views of God, and of the blissful immortality of all mankind ? This sentiment wipes the tear of sorrow away, and removes the causes of anxiety, despair, insanity, and suicide, which have so sorely afflicted the community. What more noble object is there to which human zeal may be directed ? — The preachers of the doctrine of universal mercy may well be zealous, — zealous always, for it is *good* to be zealously affected in a good thing. Members of Universalist societies may be zealous. Their object is a good one. It is the overthrow of the kingdom of darkness, — it is the cause of philanthropy, and the highest welfare of mankind. It is the cause of civil and religious liberty. Their design is to make men truly happy, by exposing and bringing into discredit, those errors which are the fruitful sources of their greatest sorrows. This cause does not require of men that they should make themselves monks, or ascetics, or self-torturers ; but it does require a strong, steady, and unflinching zeal ; and a truly reasonable man, who is not buried in the world while he lives in it, but who gives himself time to reflect upon his relations and his duties, will find himself moved by such a zeal. And here is one word which we wish to drop for the benefit of our societies in general ; if you wish to convert others to the truth, and bring them to be co-workers with you in the great and good cause which you have espoused, you must be *zealous* yourselves. You never can make others zealous unless you are so. No man can impart a feeling to others, that he does not possess in himself. You may as well endeavour to warm another with an application of ice, as to make him feel zealous in a cause in which you show no interest yourselves. If you will consider how much zeal will do in a bad cause, you will have a tolerable idea of what it *will do* in a good cause. How much have the Catholic

zealots in Europe been able to do for the Roman Church, by nothing but their *zeal*. — Every reflecting man knows, that men are brought sometimes to respect and venerate even the most absurd notions, and practices, merely by the zeal of those who undertake to establish them. If a man appears to be sincere and earnest, and fully engrossed in any scheme, (it does not matter so much what it is,) others will respect it, and will think there is surely something of reality in it ; but they will never think so, if he shows that he does not think so himself. Now apply this principle to a good cause, which will do so much even for a bad one, and it becomes much more efficient. The members of almost every society which does not flourish, must take the blame to themselves, for they might flourish, if they would be steadily engaged. They may overcome any obstacles, and accomplish any purposes, and win over others to their own views, feelings, and pursuits, by showing that they respect their own cause, that they believe there is something of reality, — something worthy of the attention of men, — in it ; and depend upon it, brethren, YOU CANNOT DO IT WITHOUT.

VIII. As a member of a Universalist society, it will justly be expected of you, that you will do every thing you can to advance the cause of Universalism in the world. It is the cause of God's grace ; it vindicates his character ; it is the cause of human morality, happiness, and consolation ; and is worthy of your highest efforts. Let all your exertions be directed to the advancement of truth. Bend your private partialities to this great object in all things. The fault of many members of Universalist societies is, that they do not feel their responsibilities. To *join* a society is not the only duty ; it is necessary to feel, continually, that you are a member. In pecuniary things, do as much as you are able, without injury to yourself, and do no more. If your income is small, retrench your expenses as well in the superfluities of your family as in your contributions to the cause of religion. But this is not all, that the

members of a society should do. You should make it a rule to be present at all the meetings of the society, both for business and for public worship. Show your zeal for the cause by your presence ; it is better than ten thousand professions. It is too often the case, that the responsibility of doing the annual business of a parish is thrown upon a few individuals ; and then, if they do not adopt such measures as please everybody, they are very unjustly blamed for it. Every member of a society should think himself of some consequence, and remember that he fills a place, which, if he is not present, is vacant. In every society, there should be union ; this gives strength, and enables the body to carry all its measures into effect. A society may well be represented by a wheel. The hub, spokes, and felloes are not a wheel. All these different parts must be fixed in their proper places, and then there is a wheel ; but it is even then weak, unless a strong tire is drawn around it, to keep every part firmly bound together. So twenty or thirty individuals are not a society. They must be placed in their stations, and this gives them the form of a society. But without union, they will have no strength ; they can accomplish no important object. A strong band of love must unite them, and press them compactly together. Here, then, we see the importance, that every member should fill his place, and discharge his duty. If we strike but one spoke from a wheel, it mars its beauty, and diminishes its strength ; it weakens the whole. If one member in a society be negligent or remiss, he is not only missed in person, but the burden he would bear is thrown on others, who, being unable to discharge the double duty, sink beneath its weight. How important, then, that every one should be ready to discharge the obligations that rest upon him.

Again, look at the effect of this remissness in another point of view. Its influence on the minister of the parish is pernicious. No clergyman has stoicism enough *in him* to make him insensible to the remissness of his

parishioners. It lays like an incubus upon him, throughout all his labors. If he is writing a sermon, he knows not that many will come to hear it ; and think you, that this will enable him to throw more fire and fervor into his composition ? When he goes to conduct the services of public worship, he sees about half as many people as there are pews, scattered over the house, some below, and some in the gallery ; no singers, so that the joyful part they perform must be omitted. He begins with a prayer, but there is no feeling ; he knows not what to say ; he labors through it, and it seems to every one, a long, dull, and unsuitable one. He announces his text, and endeavours to preach, but it is *lifeless reading* after all. His congregation have fixed themselves in a situation to suffer the least torture ; if in summer, they sleep and nod ; if in winter, they bury themselves in their cloaks, and go into a torpid state. How can any man preach to such a congregation ? It would be easier to preach to the walls, or as many statues ; because, then, the preacher would not feel himself insulted, and he would be able at once to account for the indifference of his auditors. No clergyman of common feeling, could remain with such a congregation. He would go where, if he had any talent, it would be appreciated ; and where people would respect heaven, in its message of love, by feeling and manifesting a due interest in the gospel of Christ. There is yet another consideration, which weighs upon the mind of the clergyman. His character, as a parish minister, is somewhat connected with his success ; and, with such a society as we have described, he feels that he suffers in his reputation, which, to literary men of common ambition, is a sting they cannot long bear.

The present age is, to Universalists, a highly interesting one. New societies and new meeting-houses rise in the prospect in quicker succession than they ever did before ; and it cannot be denied, that there is a great and constant call for ministers of integrity and talent. A society, which has such a clergyman, has a

prize, that it should esteem a great misfortune to lose. For, aside from the danger of division, to which a society is always exposed on a change of pastor, it may not be easy to make his place good. How, then, shall societies, which have *good* ministers, keep them? We shall say nothing here in regard to a prompt discharge of pecuniary obligations, because everybody knows the importance of this; we will speak of that which is not so generally thought of. We say, then, in the language of Paul, that the best way to encourage your minister, and render his residence among you pleasant, is to be "steadfast, unmovable, always abounding in the work of the Lord." Be sober, be vigilant; let benevolence shine in all your actions; love the courts of the Lord; prefer to be a door-keeper there, rather than dwell in the tents of wickedness; attend to the ordinances of the Gospel; "then shall your light break forth as the morning, and your health shall spring forth speedily."

IX. This brings us to consider, that earnestness, heartfelt zeal, and perseverance, are the surest pledges of the success of a society. There is no society, that can live where these virtues are absent; there is none but what will live and flourish, where these virtues exist. They overcome all obstacles; we may say, as was said of faith, If ye have these virtues like a grain of mustard seed, ye shall remove mountains.

We will give you the history of a prosperous society. It is situated in the town of ——. Eleven years ago, there was not known to be a Universalist in the town. "The people walked in darkness, and dwelt in the land of the shadow of death." A gentleman, of middling property, about thirty-six years of age, a Universalist in deed and in truth, whose wife believed, enjoyed, and exemplified the same doctrine with himself, moved into the place. Business imperiously demanded his removal; but it was a sore affliction to him to leave his Christian friends, the "little flock" with whom he had so often worshipped God, to go among strangers, in all of whom

there was not a soul that would kindle like his own, at the mention of the Redeemer's unchangeable love. He had four consolations, however, even in this spiritual wilderness ; 1st, His Bible, the book of books, which he read daily ; 2d, His Universalist newspaper, which, next to his Bible, nourished and sustained his soul ; 3d, His wife's conversations and prayers, for they alternately officiated at the altar of the evening sacrifice ; and, 4th, The hope, which he secretly and confidently indulged, that the light of the Gospel would soon break into this dark region.

It was not long, before his neighbours began to borrow "that paper," as they termed it ; and as he was always willing to lend, they were never denied ; because he took the precaution, when he discovered this disposition on their part, to subscribe for an additional copy, that he might not be destitute himself. They began to read their Bibles with a better relish, not so much to perform a duty, as because they were interested, and grew more and more so, as they saw the true sense of the inspired writings. It was not six months (although it may seem improbable) before twelve copies of "that paper" were subscribed for by inhabitants of that town. They read of the spread of this doctrine in other places ; of the formation of societies ; of the erection and dedication of meeting-houses ; and they learned, also, to their no small surprise, that this doctrine, which has been stigmatized for eighteen centuries as a "new doctrine," had had witnesses on the earth, with very slight intervals, ever since God ordained, that the head of the serpent should be bruised. At length, the friend, who had been the means of introducing this doctrine to their notice, proposed, that a preacher should be invited to officiate on a Sabbath. It was a novel experiment ; they doubted ; but, at length, they resolved upon it ; an aged Father in the faith went, at their request, and broke to them the "bread of life." No services could have been more appropriate. The meeting was held in a private house ; and there were

about seventy-five persons, who filled two large rooms. Our friend was too full for utterance. He could hardly believe the testimony of his own senses. It seemed a vision to him, rather than a reality.

The few, whose attention had been aroused, now held meetings, occasionally, at each other's houses ; not so much for formal worship, as for Christian conversation, inquiry, and free interchange of opinion ; but they never separated without prayer. "And why may *we* not have a society *here* ?" said S. (for that is the initial of our friend's name), at one of these meetings. No one objected. "We may have preaching," said he, "once in two months, at least, and next year perhaps we can have a greater supply ; and we may meet ourselves, for public worship, when we have no preacher. The world will never respect our cause, unless we show them, that we respect it ourselves." It was resolved to form a society, which numbered, at the beginning, fifteen males, of whom two were quite young men, who had always been remarkable for their sobriety, amiableness, and intelligence. They formed their society, not from opposition to others, but because they loved the Gospel ; and they wished none to join them, except such as loved the truth with the whole heart, and were willing to maintain it, and adorn it with patience and purity. We do not mention the opposition they encountered, because it never gave them any anxiety. It was bitter ; but God overruled it for good. A worldling, worth eight thousand dollars, once made application to join them. He was obliged to pay fifteen dollars annually to the old parish, and he said he was sick of it. "How much shall I pay you a year," said he, "to give me a certificate of membership in your society ?" They told him, *thirty dollars* ; "and he went away sorrowing." The fact was, they knew such a member would be an injury to them, — a bad example for others to imitate, who might afterwards join.

The second year, their numbers had somewhat increased, and they had meetings one half of the time.

They invited a young man (for they thought it a duty to encourage *young* preachers) to settle with them, to live in the town ; and they flattered themselves, that he would find employment for the remainder of the Sabbaths in towns not far distant ; and so the event proved. They prospered so greatly, that they thought the proverb almost literally true, that "men can do whatever amount of good they try to do."

The last time we visited this society, they presented the same interesting spectacle. Each one bore his part with uninterrupted cheerfulness. There certainly was not an inactive member among them. They held the doctrine, they said, that a society should never retrograde. "We must always keep moving, and always go ahead." A society cannot stand still ; it will go one way or the other, up or down, to glory or to ruin. "We shall fear the day," said one of them, "when we shall think we have done enough." "Well, now," said I, "Br. S., what is the highest point of your ambition in regard to your society ?" He replied immediately, "I do not know ; I cannot see that point. One thing I am sure of, we shall never rest until we have a meeting-house, and preaching every Sabbath. No society (he continued) should think its work even half done, until it has gained that end." "But," said I, "Br. S., I know some *old* societies, that have preaching but half the time ;" and I named two or three of them to him. "Yes," said he, "I know it ; I have long wondered at it. In one of those societies you have now named, there are three men, whose wealth is greater than the wealth of all our members ; and yet those three men do not pay a sufficient tax (or did not when I lived in their neighbourhood) to defray the expense of three Sundays' preaching. They care very little about Universalism (said he) ; they go to meeting because their fathers did, and because it is fashionable to do so ; and they go to the Universalist meeting, because that society raises the least money of any society in town. I am sorry to say, that that society is led

and governed by such men." Growing quite enthusiastic, he cried, at the same time rising from his chair, "It will not do, Br. W., every society ought to go ahead ; they ought to do more for the present year than they ever did before. If they do not adopt this principle, they will have a *name only* to live, — they will be dead. I say (said he) we ought to *press forward*, and never be weary in well doing." "Amen," I was constrained to say, "I do love your zeal."

X. Rich men are not always the best members of a religious society. A wise observer of these matters has said ; "In many of our country societies, and among the professed friends to our doctrine where no society exists, are to be found certain narrow-minded brethren, who can talk much about the 'glorious gospel,' and tell of the first time they heard any thing about it, many years ago, and how long they have stood firm in the faith against all the combined powers of the enemy ; and how refreshing it is to them to hear the glad tidings proclaimed ; but who never seem to think, that five dollars will go further than ninepence in the payment of a poor, itinerant preacher, when they are amply able to pay the former sum a dozen times in a year ! I might enumerate examples of this kind, but it would be of no avail to make up such a *black list*. I leave such, not to the buffetings of the adversary, — for, perhaps, he would not find enough in them to make an object of contention, — but to the stings of their own strange consciences every time they read a rebuke of this kind, or any thing like it. They will know who is meant.

"I have known a society completely paralyzed by three or four such flint-souled members. They had enough of 'the wherewith' in their possession, but they could not spare it to pay for preaching ; while those in more limited circumstances were doing their utmost for the support of the gospel. To use the comparison of a quaint preacher, it would take as many of such men to make a society, 'as it would snow-balls to heat an oven.'"

Ministers are men ; they have wants like others, and must be provided for. And they must have time for study, or they cannot make acceptable preachers at the present day. Working on the farm all the week, or in the workshop, and then preaching on Sundays, may answer for a time, under certain circumstances ; but such preaching will not keep pace with the times. And a preacher must do this, if he would be "a good minister of the Lord Jesus." Religious truth should not be behind every thing else, as she has been for ages past. Preachers must study ; therefore they need support.

Members of societies should contribute liberally. Every one ought to make a just estimate of his property, and ask himself how much he is able to give yearly for preaching. And when he subscribes, he should ask himself also, how the amount set off against his name on paper, will affect the minds of others. If he is illiberal in this respect, poorer members may be, — and thus the society has not done justice to its own powers.

Punctual payments are necessary in every society. Whoever subscribes or agrees to pay his portion, should calculate to be ready when called on, to make payment, for the salary is the preacher's living. He has earned it, and it belongs to him ; and if, instead of receiving it, he is put off with mere promises, it serves to discourage him. Let a society evince their attachment to a preacher, not by mere words and professions, but by giving him *substantial* proof, that they are determined to make his situation with them a happy one. Promises are poor articles for food or clothing. What tales of sadness some of our poor itinerants could tell, who have traversed hill and dale with the gospel message on their tongues, for which they have had the privilege of obtaining about half enough to meet their expenses. I have heard some of their narratives ; and I always feel, when I listen to them, as though they had not only entered the kingdom "with much tribulation," but had found a good share of it *within*. Faith, I suppose, has kept them alive.

"We have a large society in our town," said a friend the other day. "It is quite large, and wealthy too."

This man supposed a *rich* society was certainly a *good* one.

"Well," said we, "how much do you pay your minister?"

"Five hundred per annum," was his reply.

"Does that afford him a comfortable maintenance?"

"No," said he, "it is not enough; but we cannot raise any more for him. We have attempted it, and cannot do it. He has a hard time to live, without getting into debt. We find it difficult to pay even five hundred dollars. We are a little in arrears every year. Our parish debt increases, although we pay so little to the minister."

"How does this happen, friend, if your society is so rich? Have you no members who are willing to *pay* their proportion of the expenses?"

"O yes," said he, "we have many who are willing to do their part, and more than their part; but they cannot do every thing. Those who are the most willing, and those who pay the most in proportion to what they are worth, are our men of small property. To tell you the truth, (he added,) our rich men are the most unwilling to pay. They always object to raising money. They are opposed to any improvements, which make any cost."

"Do not, then, boast of having a *rich* society," I replied. "I am well aware that rich members are not always the best. There are exceptions; there are some rich men who perform their parts well; but there are too many cases of a contrary kind. Rich men love their money. And it is a solemn fact, which many societies have proved by their sad experience, that there are no members of religious societies who exercise so unfavorable an influence, as rich men who are unwilling to pay their proportion of the society's expenses. Think of it one moment. A man worth twenty thou-

and dollars, agrees to give five dollars, as his part of some expense. Many others will estimate what they ought to give, by comparing their property with his. He is worth twenty thousand, I am worth one tenth of that, and therefore I will give fifty cents. And yet these persons would willingly have given five dollars a piece, if *he* had given as much in proportion. Rich men, who are unwilling to do their part, pour cold water on the zeal of others. They are not, perhaps, aware of it; but such is actually the case. And although there are many men of moderate means, who will do their duty, even if the rich man is backward, yet there are too many who conclude what they ought to give, by following his example.

"I see," said my friend, "that I have been wrong in regarding rich men as the best members of a society. Those are the best, who are the most earnestly and zealously engaged in the cause of truth, whether they be rich, or poor."

XI. Our laymen should see the necessity of exercising their spiritual gifts more frequently than they do. Meetings for religious improvement should be held, even in those places where no clergymen can be obtained. Such meetings should be held by every society in this land of Schools, Bibles, and moral facilities. If a society has no interest of this kind, unless they can have a minister, they need awakening from death to life. The Christian Sabbath is too good an institution to be neglected and misspent by those who might otherwise be improving themselves in Christian knowledge and grace.

If there are but half a dozen or a dozen members of a society, who are willing to make the first attempt at holding meetings without a minister, let them start onward. Others will follow. If any convenient place can be found in a public or private house, let it be obtained, and let some sort of religious services be performed. If no one has confidence to utter a prayer, let the Lord's prayer be repeated, and singing performed,

and sermons read ; and after these services, conversation on religious topics. These things will be beneficial. We know it, — for we have repeatedly witnessed their effects.

Societies will never know what they can do, until they make the trial of their powers and means. If one stands back in doubt and diffidence, another may, and so nothing will be done. But let one, or two, or three only be resolved to commence, and the way will be made clear. The Lord's blessing will be with a small number who meet in his name.

Good readers can certainly be found in every society. If older ones decline serving, let some father appoint a son, or some other young friend to read a sermon ; let those, who have honest hearts and good intentions, speak. Will it be replied, that there is a difficulty here, — that very many good, honest believers in the truth, dare not attempt to speak in public on religious topics ? We have heard this remark repeatedly, and have passed over it with a feeling of excuse for such ; but we now repent of this error. In eight cases out of ten, we can see no just grounds for excuse. Men can talk about religion as well as about any other subject, if they feel it, and really believe it to be of paramount importance. This diffidence, then, is censurable, because unreasonable. Let a man be bruised or pained, and he can make it known, — let him receive joyful intelligence, and he can vocally exult and be glad. Why must he be dumb, then, on the best of all topics, religious truth ? Is there any reason in this ?

One consideration here may be in place. Weak and extravagant speakers have been so often heard in certain other denominations, that some conscientious believers in Universalism are at first startled at the idea of giving utterance in public to their religious thoughts. Every one should consult his own feelings on this subject. If he can talk so as to be clearly understood on other subjects, it will do no harm for him to say something to his brethren on the subject of religion. A good, social

meeting of Christian friends will do much for the spiritual advancement of all who enjoy it. There is a lamentable indifference on this subject. Too much is thought of mere *minister meetings*; as if no others could be tolerated. This is wrong. We have known societies go onward month after month, and year after year, holding their meetings without a stated pastor, exhorting one another, and praising God in prayers, "psalms, and hymns, and spiritual songs," with one heart, and in one spirit of Christian love. They prospered, — they will continue to prosper, — for the Lord will not forsake such a society as this. It is a glory in Zion; its "walls are salvation, and its gates praise;" and those who behold it will be led to glorify the name of the Father in heaven.

Who can tell how many talented, worthy preachers of God's word, may be raised up in our denomination, from those who will date their first attempts at speaking in defence of the truth, back to the social, religious meeting held by a society destitute of a minister? Think of this, ye who are friends to the doctrine of the reconciliation, and who desire, that all the good means for its advancement among men, may be put in requisition. Remember, that great effects often spring from remote and little causes. Despise not the "day of small things." If any reasonable step can be taken to give success to the cause of the Gospel, it is your duty to ask if you shall not encourage it.

CHAPTER IX.

THE LORD'S SUPPER.

I. **THERE** is nothing more simple or beautiful than the Lord's Supper, in its original form and design. It was instituted by our Lord himself. It has the high sanction, therefore, not merely of his observance of

the rite, but of his having instituted it also, and administered it primarily to his disciples. It was a venerated custom of the Jews, to perpetuate the remembrance of any important event by a solemn festival, or feast, which, in its regular occurrence, would call the event to mind, excite gratitude for the blessing, and bear down the remembrance of it to future generations. This was the object of all the Jewish feasts. The passover, for instance, was designed to perpetuate the memory of God's goodness in delivering the Jews from Egyptian bondage, and in *passing over* and sparing their first-born, when the first-born of the Egyptians were slain. The feast of pentecost was instituted in remembrance of the giving of the law to Moses, fifty days after the departure from Egypt, from which circumstance, it bears the name *pentecost*. The feast of tabernacles was designed to perpetuate the history of the Jews' dwelling in tents or tabernacles, on their journey from Egypt to Canaan; and, during the celebration, they carried in their hands branches of palm, and other trees, with which they erected booths. See Neh. viii. 15. There were other solemn observances among the Jews, such as the feast of trumpets, so called from the blowing of trumpets upon the occasion; the feast of expiation; the feast of purim or lots, and the feast of dedication; each of which had its distinct object in the commemoration of some important event.

It should be remembered, that the early Christians were Jews, well acquainted with the religious festivals of the nation, and in the habit of observing them continually. When, therefore, the Saviour instituted the festival of the Supper, he conformed to an immemorial custom of the nation.

The object of the Lord's Supper was very briefly stated by our Saviour himself, at the time of its institution. "This do," said he, "in remembrance of me." Luke xxii. 19. Such we understand to be the great and leading object of the ordinance, to perpetuate a remembrance of the life, sufferings, death, resurrec-

tion, and doctrine of Jesus Christ. Paul declares, that in the observance of the ordinance, they did "show forth the Lord's death." 1 Cor. xi. 26. It is not so much the nature of the ordinance itself, which is calculated to answer this end, as the fact, which is invariably and inseparably connected with the observance, that it was designed originally for this one object, and for none other, viz. to bear up the remembrance of Christ and his religion. Every time the Christian goes to the table, he knows he goes there solemnly to recognise the truth of the religion he professes ; to impress a sense of its reality upon his mind, and to assist in bearing down to future generations this standing proof, — we mean the ordinance itself, — of the truth of that religion. We see sufficient reasons for the continued observance of the ordinance in those benefits, which flow from it, even if there be no positive command to that effect ; and we confess, that we feel a strong desire, that the denomination of Universalists shall not be hasty to neglect a service in every way so important.

II. This institution, that was so beautiful in its primitive simplicity, became corrupted soon after the death of the Lord Jesus. It will not be unprofitable to take a rapid review of the corruptions, as the church tolerated them.

The first alteration, or rather addition, made to the original notion of the Lord's Supper was, that of its being a *sacrament*, or an oath to be true to a leader. The word sacrament signifies an oath. It is not found in the Scriptures. This was only a small deviation ; but it serves to mark the commencement of the corruptions. The greatest injury of it might consist in preventing Christians, who were opposed to oaths, from attending to the Supper.

Another corruption soon added, and one of much more injury, was the considering of it a "mystery." Christians began very early to call it one of the "mysteries" of our holy religion. The term "mystery"

signifies something secret. In the worship of the heathen there were many secrets, to which people, supposed to be pure and holy, were initiated. And it seems reasonable, that when the heathen were converted to Christianity, they carried with them their love of mystery and pomp ; they wished to have something of this nature in the Christian religion. Christians soon began to exclude all those who did not partake of the ordinance, from being present at the celebration of it. Whether they authoritatively excluded the non-participants from the house, or whether such went out voluntarily, we cannot now say ; but one thing is certain, it was thought wicked to permit them to see the manner in which the communion was administered. The council of Alexandria, in allusion to this, said ; “ that which is holy, should not be cast to the dogs, nor pearls before swine.” Soon Christians began to call the institution, a “ *tremendous mystery*,” a “ *dreadful solemnity*,” and “ *terrible to angels*.”

We shall pass over many corruptions less worthy of notice, that we may reduce the subject to proper limits. The Lord's Supper soon began to be considered as *necessary to salvation*, and to the obtaining of the favor of God. And we also find, quite early, some advances toward the absurd doctrine of transubstantiation. Christians began to consider the bread and wine to be changed, after prayers were offered. Something divine had then entered into them. And we may say the same of the cloth, which covered the table, and the table itself, and the utensils. They were thought to be holy, and in time people began to worship them. They were supposed to possess sense and sanctity. Some inquired, whether the bread might not in some sense, be the *real body*, and the wine, the *real blood* of Christ. It was thought wrong to commit the blood of Christ to so frail a thing as glass. Jerome reproaches a bishop, with this, as he was a rich man, and able to get better. Churches sent portions of bread to neighbouring churches, as a token of communion. But, what was

much worse than this, the bread was thought to be useful in a medicinal point of view. It was believed to be a means of preserving people when absent from home, in journeys, and upon voyages. And the priests used to keep a quantity of the consecrated element to distribute occasionally, as it might be wanted. It was given to the sick ; and the Christian fathers mention many cases of particular diseases, to which this remedy was applied. This was done solely on account of the virtue which was communicated to the bread by the prayer of the priest. The ancient Christians sometimes buried it with the dead ; thinking, no doubt, that it would be of great use to them during their long journey, which they were supposed to take. Thus did the church go on in the work of corrupting this ordinance. People's notions were advancing rapidly toward the doctrine of transubstantiation. They began to use spoons in eating the bread, that they might not drop the crumbs. They thought, too, that they must eat it with the body in a particular position. And, among other superstitious customs, we find that they were in the habit of mixing some of the wine with ink, to sign writings of a peculiarly solemn nature. " Thus pope Theodore, in the seventh century, signed the condemnation and deposition of Pyrrhus, the Monothelite ; it was used at the condemnation of Photius, by the fathers of the Council of Constantinople, in 869 ; and Charles the Bald, and Bernard, count of Barcelona, also signed a treaty with the sacramental wine, in 844." The practice of the Supper was enveloped in so much mystery and formal solemnity, that the people were afraid to participate in it, and absented themselves from the table ; and, at one time, the priests only partook of the elements, the people looking on, and joining in the prayers alone.

But we have now almost come to the height of superstition, with respect to this rite. Paschasius Radbert, a monk of Corbie, in France, was the first, we think, boldly to assert one of the most absurd doctrines

ever believed ; and yet one, that came afterwards to be very generally received, — we mean the doctrine of transubstantiation. Transubstantiation is the change of bread and wine into the real body and blood of Christ. The believers in this doctrine contended, that the bread and wine were changed by the priest's prayer into the body and blood of Christ ; the very same body which was born of Mary, crucified upon the cross, and raised from the dead. The priests did not attempt to prove this so much from reason, as from the testimony of ghosts and apparitions, which they alleged they had seen. One priest alleged, that he saw the bread become Christ in his full form, as a babe ; that he clasped him to his bosom, and afterwards beheld him in the form of bread again. When this doctrine was first advanced, it met with much opposition. Nearly two centuries passed away, before it could with propriety be called the doctrine of the majority. But, as soon as the papal priests saw, that the doctrine was received by the multitude, and that it gave people a reverence for those who could change bread and wine into the actual body and blood of Jesus, they began generally to advocate it ; and pope Innocent the Third, at the Council of Lateran, in 1215, by a decree, made it an article of faith. In this age of the world, it is hard to believe, that people were ever so infatuated. Many, we have no doubt, sincerely believed the delusion ; and the papal clergy were well enough pleased with it ; for they loved to be exalted in the people's estimation, even if it were at the expense of reason and truth. The reader of ecclesiastical history cannot but be astonished at the daring impiety of some of the clergy who believed this doctrine. They seemed intoxicated with a love of the power they thought they possessed. One of them spoke in this way ; " On our altars, Jesus Christ obeys all the world. He obeys the priest, let him be where he will, at every hour, at his simple word. They carry him whither they please. He goes into the mouth of the wicked, as well as the righteous.

He makes no resistance, he does not hesitate one moment." And it is said, some of the priests boasted, that they had even more power than Mary, the mother of Jesus ; because they could create their Creator whenever they pleased.

The doctrine of transubstantiation gave rise to a practice approaching very near to idolatry, known by the name of *the elevation of the host*. This practice consisted in carrying about the streets, upon an elevated table, or stand, prepared for the purpose, with the greatest pomp and magnificence, a portion of the consecrated bread, which was adored by the multitude. The custom very naturally resulted from the belief, that, by consecration, the bread was changed into the real body of Jesus.

Although we have now arrived at the summit of superstition on this subject, we have not noticed the full extent of it. We are at the top of the hill ; but we came up by degrees, and we must go down by degrees. People did not throw off their superstition all at once. It is a moral sickness, of which it takes some time to cure the world. As this corruption began very early, and went further than any other, so it was with great difficulty rectified ; and, indeed, it may not be wholly done to this day.

The subject of the Lord's Supper was one of great interest at the time of the Reformation. Luther, although a reformer in many important points, did but little to correct the error of the church concerning the Eucharist. Notwithstanding he professed to reject the doctrine of transubstantiation, nevertheless, he maintained, "that the partakers of the Lord's Supper received, along with the bread and wine, the real body and blood of Christ." But Carlstadt and Zuinglius took the proper ground, maintaining, in that early day, that the body and blood of Christ were *not* present in the Eucharist ; but, that the bread and wine were *signs* and *symbols*, designed to excite in the minds of Christians the remembrance of the sufferings and death of the dis-

vine Saviour, and of the benefits which arise from it. It should not be supposed, that this great advance was made without high disapprobation, even among the Reformers themselves. For Luther, and other milder men, highly disapproved of it. Zuinglius, the Swiss reformer, was a man of a capacious and penetrating mind. He was far before Luther in the march of improvement. Had he not been cut off by premature death, the age of the Reformation, bright as it was, would have shone with a greater glory.

The effect of the corruptions we have named was long and widely felt, and was principally injurious in exciting a general dread of participation in the Supper. Fear seized the church, fear which increased with its errors, and which can decrease only with them. As we are not, at this day, rid of all the error, so we are not rid of all the injurious fear. Many there are, desirous of observing the communion rite, and who are fully qualified therefor, who are restrained by the lingering influence of some of the errors of which I have spoken.

III. The necessity of the organization of churches and of the celebration of the Lord's Supper, is deeply felt by many Universalists. It is true, there is among us a difference of opinion on this topic, which, although it is lamented, is the cause of no alienation of feeling. We think, however, that there is an increasing attention to the subject. Much has been written upon it; and we can state our own views no more faithfully than it is done in a late article in the "Universalist Expositor," from the pen of the editor of that work.

"There is a class of means which we should most earnestly recommend to a more general adoption among us, were it not, that some of our brethren have conscientious scruples with respect to them. As the case is, it becomes us only to express our opinion. We allude to the institution of churches, and the regular observance of the Lord's Supper. We say, of churches; *although* we understand it to be a practice in certain parts

of our country to gather the societies themselves somewhat on the plan of churches ; that is, to admit none but of apparent Christian lives, and on a direct profession of Christian faith, and to maintain a system of moral and religious discipline to which all the members are subject. So far, these societies are, in their regulations, churches, only under another name. But, where the society is gathered indiscriminately, as in New England, and, we believe, in most other places, — where it consists of all who choose to belong to it, from whatever motive, or to share in the pecuniary burdens or profits of building, &c., it seems to us highly important that there should also be an association based on the special ground of positive faith and experimental religion. The more we have seen this measure *earnestly* and perseveringly tried, the more have we been persuaded, that its operation is of great benefit. Is it not natural, that it should be so ? Mankind associate for all other purposes in which they feel a mutual interest, and they derive mutual advantage from their connexion. Like coals brought together, they exert a wider and more powerful influence around. And why not, in the cultivation of religious principle and practice ? Most of the other sects never form a society without a church. Has it not been observed, that in general, (there are exceptions,) they rather excel us in strong, enduring attachment to their religion and to their social institutions ? Now, it is an ominous fact, that in a very large proportion of our societies, probably in more than two thirds of our eight or nine hundred, there are no churches, no associations of the kind whatsoever ! We have a deep and increasing presentiment, that there must be a thorough change of this state of things, and that churches, or something tantamount, (why shun the name ?) must be introduced in *all* cases where we form a society, or that its prosperity will not be permanent. At any rate, we cannot conceive of general neglect, without the most disastrous tendencies. The laws of our nature, in the present life, are such, that the strongest principle will

be, with most men, but intermittent in its action, and extremely prone to decay, unless sustained by social regulations, which are like a heavy balance-wheel, not indeed the moving power itself, but a sort of depository thereof, whence it is distributed in timely supplies to all parts of the multitudinous machinery.

“With respect to the communion of the Lord’s Supper, we may be told, that it is questionable whether this institution was intended as an absolute ordinance, that is, as perpetually and universally obligatory by force of a positive command. We think so too. We have doubts of the existence of ordinances in Christianity; we mean in the usual technical sense of the term. But then we must not overlook the fact, that rites or formal observances of some kind, are, in the nature of things, inseparable from social religion. What are all our regulations and usages, our selection of a preacher, the appointment of our meetings on Sundays, our simultaneous gathering, the postures we assume, the order of exercises, &c., — what are they but forms? There is an absurdity into which we may here fall, through inadvertence. With the laudable aim of preserving simplicity in religion, some have thought it necessary to decry observances *in general*; but the utmost they can do, in this respect, is to discard the old and adopt new. Witness the Quakers. The very channels of all social intercourse are artificial forms and signs, more or less defined. Society as inevitably grows up with them, as men with their fleshly bodies. And when we institute societies for the diffusion or promotion of religion, forms will, in spite of us, adhere to them. The only practicable questions are, What are the proper ones? and, To what intent ought we to observe them? Now, in the ceremony of the Lord’s supper, there is so natural a significance, and so great a simplicity, that it is difficult for us to conceive of objections to it, except on the absurd ground of former abuse, or with equally absurd aim of discarding every thing of the kind. It falls naturally into the train of usages in all climes and states

of society ; and it has so many affecting associations, is so connected with the most touching incidents in our Saviour's life, that it can hardly fail of setting him before our minds with peculiar efficiency. We might appeal to matter of fact ; and we are confident it would appear, on inquiry, that those of our churches which have regularly observed it as a memorial of our Lord, have actually found it attended with the best of influences on the communicants, and, through them, on others.

“ Another consideration, before we pass. In joining a church and partaking of the Lord's Supper, there naturally arises a sense of increased responsibility assumed in so sacred a profession ; and this sense itself, if properly cherished, will be fruitful in good results. We may, indeed, argue, *abstractly*, that men are always under the same responsibilities, whatever their relation. In one sense, this may be true ; but certainly in no way to conflict with our proposition. So we may argue, too, that the citizen owes his country all the service he can render it, and that his public responsibility, therefore, can neither be increased nor diminished by any change of circumstance ; but common sense and conscience tell us, that in the character of a sentinel, or general of an army, or representative to a foreign court, he has peculiar responsibilities which do not belong to him in the private retirement of his fireside. And it is false logic, that would persuade the Christian, who makes a public profession of religion, that he has no additional responsibility growing out of his new relation to the world. Now this responsibility of a distinct profession, is what every follower of Jesus Christ is required to take upon himself, by the whole tenor of the New Testament. Has this duty been sufficiently attended to, by the members of our denomination ? If not, sin lieth at our door, undermining the foundation of our public edifices, while we are fondly rejoicing in the rapidity of its upward progress ; a progress which, in that case, can only insure its fall. There can be no question, that

the real, permanent strength of our community lies not in its numbers of all sorts and characters, not in the multitude of its new accessions, but in that smaller body of believers, whose faith is their moral and spiritual life ; and every means should be employed which will cherish this principle and diffuse it more widely among us. Let those who are actuated by it, solemnly pledge themselves together, in the name of their Master, and they will give new strength to their own resolves, and additional influence to their example on the rest of the community. The same law of our nature holds good here, that operates in other enterprises, in which covenants somewhat similar have been tried with a success truly astonishing."

IV. Mr. Balfour has also written earnestly on this subject, and defended the Lord's Supper as an institution binding on Christians at the present day, by the express command of the Lord Jesus. We make a brief extract from an article of his, published some years since, on the words of Paul, 1 Cor. xi. 23 - 26, to which the attention of the reader is directed.

"The general phraseology Paul uses, seems to be taken from the accounts given of the Lord's Supper, Matt. xxvi. 26 - 29 ; Mark xiv. 22 - 25 ; Luke xxii. 19, 20. Some of the phrases are precisely the same, and most of them are the same in substance. I am inclined to think, Paul received his information about the Lord's Supper, principally from Luke, or his gospel, for he only uses the words '*this do in remembrance of me.*' Paul uses these words twice, after taking the bread in the Lord's Supper as well as the cup. And Luke's account seems to imply, that our Lord used them twice. Permit me here to ask, do not these words contain a command to observe the Lord's Supper ? A command, not only from Paul as an apostle, but a command from the Lord himself. If the words, '*This do in remembrance of me,*' do not amount to a command, what words would amount to this ? What do they mean, if this is denied ?

“Again : Paul here says, the Lord’s Supper was instituted ‘the same night in which Jesus was betrayed,’ which agrees with the accounts given of it in the gospels. It appears to me from them, that the passover was eaten that night by Jesus and his disciples in the usual manner ; and that the Lord’s Supper took place at the close of it, and before they rose from the table. Paul takes no notice of the passover ; or intimates that it was the Lord’s Supper ; or that the passover was changed into the Lord’s Supper on that occasion. If any thing like this is suggested, either in the gospels, or by Paul in this passage, I confess my inability to perceive it.

“Again : The design of the Lord’s Supper, stated in the gospels and by Paul, is the same. ‘This do in remembrance of me,’ said our Lord. And Paul here says, ‘This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.’ I am aware, some say, the phrase ‘*till he come,*’ only means, until he came at the destruction of Jerusalem. But where is the proof of this ? It is certain our Lord is to come at the resurrection of the dead, as 1 Thes. iv. 15, and other passages show. Besides, I ask, can any good reason be assigned, why Christians should show forth the Lord’s death before, and not after, the destruction of Jerusalem ? I may also ask, were Christians who lived before this period, more likely to forget Christ’s death than those who lived after it ? Were they who saw it take place, under the necessity of showing it forth in the Lord’s Supper, to refresh their memories with it, and yet are we so prone to remember his death, that we have no need to do this ? He that can believe this let him believe it, but I pray to be excused.

“Such, in brief, are my views of this passage concerning the Lord’s Supper. But if I am mistaken, and if it can be shown that there is no divine command for its observance, I shall abandon them. I will do more,

I will pay no regard to the observance of the Lord's Supper on the ground of expediency or utility. It will be of no use to urge its observance on me from these grounds, or even on the ground of love and gratitude to the Saviour, until it is proved, that I do show my love and gratitude to him by doing things he has not commanded. But, when this is proved, I shall be at a little loss to prove, that the Catholics are of all Christians the most grateful to him, for, in doing things Christ has not commanded, they excel all others. I suspect, Universalists would, on this ground, be deemed the most ungrateful sect in the land, for comparatively few of them pay much regard to human inventions in religion, out of gratitude and love to Jesus Christ. It is true, some deny there is any command to observe the Lord's Day, the Lord's Supper, or baptism, yet pay regard to them on the ground of expediency, utility, and in compliance with people's prejudices. Other sects have reproached us with a neglect of these things, which they deem divine institutions. But if they are not, have not foundation in divine authority, it appears to me they ought to be utterly abandoned as human inventions, for we are Christ's friends if we do *'whatsoever he hath commanded us.'*

"To conclude. If there be no divine authority for Christians to observe the Lord's Day, baptism, and the Lord's Supper, I sincerely wish some person would make this manifest, for I have no desire to have the confounding question put to me, 'Who hath required such things at your hand?' When I am satisfied they are not sanctioned by divine authority, I will pay no regard to them. I shall trouble no one with my prejudices in favor of them, on any ground whatever, but shall discard them, as I do all human inventions in religion. To be consistent, I must do this; for how can I act otherwise, yet blame Catholics for many things which they practise."

V. The question is very frequently asked, "Who may, with propriety, join in the celebration of the Supper?" This is an important question. We will an-

swer it according to the best of our ability. We say, then, that all who believe in Christ, as the Son of God, the sent of the Father ; who give credence to his instructions, and who endeavour to honor their profession of faith in the Redeemer with well-ordered lives and conversation. No other qualification was required by the primitive disciples, if we understand their practice as recorded in the New Testament. This is manifestly a proper qualification. The object of the festival is to bear up a remembrance of Christ, as the Saviour of the world, and to "show forth his death." Those, therefore, who have no faith in Christ as the anointed and sent of God, cannot with propriety attend to the ordinance, neither would they feel any desire to do so. The institution would possess no interest in their view ; but would, on the contrary, be regarded by them as one of the rites of a spurious religion. We adhere, therefore, to the position at first advanced, — that all who believe in Christ as the appointed Saviour of the world, and who endeavour to honor him in their lives, may, with propriety, join in the celebration of the Supper.

But, it may be inquired, "Do you have no other test ? Is it not necessary, that persons should previously have been converted ?"

It is necessary people should have been previously converted, if they are not believers in the religion of Christ. We suppose them to have been made acquainted with the religion of Jesus, and his character as their master, when we say they believe in Christ as the appointed Saviour of the world. If this has been made a matter of gradual education (the best means of being brought to know Christ), it supersedes of course the necessity of a less gradual conversion. There is much which passes in the world under the name of conversion to God, which we think is very far from being so. As to a radical change of nature, it is impossible in itself, and cannot therefore be regarded as a qualification. We do not think it necessary, that a man

should believe in the dogmas of any of the sects, such as total depravity, endless hell torments, the trinity, vicarious atonement, &c., to qualify him ; and for the very best of all reasons, viz. because those doctrines are not taught in the Scriptures. The only qualification required by the primitive disciples, was a rational and practical faith in Jesus, as the Son of God, and the Saviour of the world.

It is asked, " Must they not have joined a church ? " The Greek word *ἐκκλησία* rendered church, signifies an assembly, a company, and was applied to any assembly of persons ; see Acts xix. 32, where it is rendered *assembly*. When applied to Christians, it signified the company of Christian believers, — all who had embraced Christ as the sent of God. In this sense it is necessary to become members of the church, that is, it is necessary to be a Christian, — and to be known and ranked as such, — to make an open profession of your faith in Christ. We regret the present distinction of Christians into two parties, the church and the congregation ; and we recommend a measure which will abolish the distinction. *Let all Christian believers join the visible church.* This act is saying to the world, " I believe in Christ, — I am willing to have it known, — I am not ashamed of my Lord, — I love the fellowship of his disciples, — and I respect his ordinances." If this recommendation should be followed, the wall of separation between the Christian church, and the Christian congregation would be thrown down ; and of the twain there would be one flesh. All then, (excepting children not arrived to years of sufficient judgment,) would join the celebration, as they certainly should. It is too often the case now, that when the Supper is administered, five sixths of the Christians present, and sometimes more, rise and leave the house, as though they had of right no part or lot in the matter whatsoever. " These things ought not so to be." It is radically wrong, and the practice ought to be changed as speedily as possible. It is wrong in itself, as well as

wounding to the feelings of the officiating clergyman, and to the members who remain, thus to be forsaken, as it were, by their brethren. This state of things ought not to be permitted to exist another year ; the good sense of the community should put an end to it.

Is it asked, whether we would *compel* people to observe the ordinance against their wishes ? We answer, no. But every Christian ought to have a strong desire to use all proper means whereby Christ and his religion may be kept in remembrance. We would do no violence to the will ; but we would endeavour to change it, and bring it into acquiescence to the spirit of the Christian religion. There is nothing disagreeable, nor grievous in the service ; it is both pleasant and reasonable. It is of vast benefit to the church. It stands forth as a proof of the religion of Christ, being a constant festival, which has been kept up from the age of Christ to the present time. If Jesus did not live and die for men according to the Scriptures, how could this institution, which is designed to commemorate his death, ever have been established ? The deceit would have been so palpable in the first attempt, that it could not possibly have succeeded. When it was at first established, therefore, it must have been *known*, that Jesus was present ; because the original account avers, that he was present, and the apostles could not have been deceived about it. He declared that he should die upon the cross, and this ordinance is a perpetual memorial of it, publicly observed. Now if he did not die upon the cross, according to his foretelling, how could this institution ever have been set up ; for the deceit would have been so palpable, that it would have exposed itself. This institution has been handed down from age to age, without intermission, and is a standing memorial, an invincible argument, that Jesus lived and died for men. If this institution should cease, one of the evidences of our religion would be impaired. What Christian then will think it unimportant ? Who among you, brethren Universalists, will be indifferent to the

subject? Of all others, you feel the strongest obligations to love and honor Jesus, the Lord of glory, the Saviour of the world. Can you decline, then, — you who have quenched your thirst at the fountain of living waters? Will you be unwilling to do your part in transmitting to future generations this evidence of the holy religion you possess?

There are people in the community of very doubtful, humble minds, who are kept away from the table of the Lord by the fear that they are not sufficiently pure, and that, if they make a profession of religion, they shall dishonor the cause of Christ.

If in fact you are truly sensible that you are unworthy to profess the religion of Christ, your duty is very evident, viz. to amend your life, and bring all your actions into a happy agreement with the wholesome and highly reasonable commands which Jesus has given the world, so that in this respect you are without excuse; for if, by any known violation of duty, or any impropriety whatsoever, of heart and life, you are fearful, by a profession of religion, you shall bring reproach upon the cause of Christ, it is evident that the work of reformation should speedily begin. We put the question to the conscience, whether every man ought not to live such a life, as would reflect honor upon the religion of his Master?

We do not, however, hold to perfection, neither in spirit or conduct, here on earth. All men are liable to err, even the most constantly watchful. It was on this account in part, as we apprehend, that the institution was established. Jesus knew the frailties of his followers. He knew they would be in danger of forgetting him, his toils, sacrifices, and death; and for this reason he instituted a festival, the design of which should be to keep him in their remembrance. This is a circumstance which will show, that the institution was designed for imperfect man, — forgetful, apt to err, to forsake his master, and give all his thoughts to the world. This

was intended to call him back, and quicken good resolutions on his part ; to lead him from the heart to pray,

“ Call me away from flesh and sense,
Thy sovereign word can draw me thence ;
I would obey the voice divine,
And all inferior joys resign.”

The objection, therefore, which we are considering, is not a valid one. The service shows itself to be commended to imperfect men, as a help to them in the path of virtue. We are perfectly willing to confess, that it is the influence of religion, pure and undecayed, to make men virtuous and good ; and that it is the duty of those who profess religion, to shine before men in good works, and in pure and heavenly example ; but we question whether the means of piety are to be neglected entirely, until a man has acquired that state of holiness and perfection, to which these means are designed to lead him. Suppose the scholar should say, that he would no longer go to school. On being inquired of as to the reason, he replies, “ I do not know enough to go to school. I am too ignorant.” What would be said to him ? Would he not be told, that his plea was altogether inadmissible ? Schools are designed for the ignorant, to increase their knowledge. If you are ignorant, you have need to attend the school ; you will thus grow wiser. No rule can be more obviously correct than this, that the circumstance which renders any thing necessary, cannot be adduced as an objection against it. Of the same character is the objection frequently made against celebrating the Lord's Supper.

The individual is persuaded that he is not sufficiently good ; he wishes he was a better man ; but he is not very strict, and he is afraid he shall bring reproach upon the cause. It was for such persons as you are, that the festival was intended. It will, if properly and regularly observed, impress religion more forcibly upon the mind, and be a means of advantage and improvement to you.

We do not mean to say, that those who observe the

ordinance should not keep a careful watch over their lives ; they certainly should do so. We mean only to assert, that this ordinance was designed as a help to a pious life, to encourage men to virtue and benevolence by keeping in their remembrance the religion of their divine Master. It was, then, evidently designed for weak, erring, ungrateful creatures ; and such should endeavour, in sincerity, to make such a use of the institution as should put them on their guard against their frailties. It is not certain, that we express our thoughts happily, or intelligently to others ; but our object is to remove an objection which exists in the minds of many modest, tender, doubting persons, arising from the supposition, that a person must be absolutely holy, before he can avail himself of the benefit of the ordinance. We are persuaded, such an impression has been an injury, instead of a benefit. It would be a matter of regret, if these remarks should be so far misunderstood, as to lead the reader to suppose we would approve of introducing the vile and abandoned to the table of the Lord. Such will have no wish to come ; they have no relish for such a service. They probably have no faith in Christ, and have never derived any enjoyment from his glorious Gospel. They do not find their interest in these things. But there are many people in the community, kind, generous, honest Christians, who are kept away, through the mistaken opinion, that a person must be absolutely undefiled, and righteous, or he cannot with propriety celebrate the death of Christ. The argument we have here advanced, is designed for them. And now brethren, (and sisters too, for you are equally interested,) will you seriously reflect upon this subject ? If you are true believers in the Son of God, — if you love his doctrine, — if you are desirous that his kingdom shall be established in the world, — if you are anxious that it shall descend to future generations, say so. Say it, not in a cold form of words, but in the vigor and constancy of your zeal, and in the habitual observance

of the commands of Christ. Be a Christian in private, and also before the world. Live a Christian's life. Bear about with you wherever you go, the remembrance of what you are. Such a course will be of vast advantage to you. It will afford you,

"What nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heartfelt joy."

CHAPTER X.

ON THE ORGANIZATION OF CHURCHES, AND THE ADMINISTRATION OF THE SUPPER.

I. THE form we have presented in another chapter, as the Constitution of a religious society, might also, in the main, be adopted as the Constitution of a Christian church; but as it is necessary in the most of cases, in Massachusetts, to establish a church in distinction from the society, and will be so as long as the present state of societies shall continue, we have judged it best to prepare a Constitution for a Christian church, which we commend to the attention of all our fellow believers throughout the land. In some cases, especially in Boston, it is impossible to guard the society against the admission of members, whatever their religious opinions may be. For what is a religious society in Boston? It is the proprietors of the meeting-house, the owners of the pews therein. These pews may be transferred from one to another, at the will of the owners; and the purchaser has the full and legal right to attend all proprietors' meetings, and vote in all the concerns of the corporation, whether he be Christian, Jew, Mahometan, or heathen. The whole business is in the hands of the proprietors of pews, and we suppose, of right, ought to be, not excepting the selection and settlement of the pastor. Such a corporation may continually change. At one time a majority of the proprietors may be of a

certain faith, at another time, they may be of a faith the very reverse of this. Men very frequently purchase pews without any reference to religious considerations; they may do it for pecuniary profit; they may be obliged to take them in security of a debt; the pews may descend to them legally on the death of the owner. Under this state of things, it is not certain, that a body of proprietors will remain professors of the Christian religion. There is no security for this. They have no power to prevent any man from becoming one of their number, whatever his opinions, or whatever his motives may be, if he can obtain the possession of a pew. This state of things exists not only in Boston, but in various other parts of the Commonwealth; and the same remarks will apply, where the ownership of the meeting-house is lodged, not in the hands of pew-owners, but in the hands of the builders, or in any other way.

II. To preserve, therefore, the Christian institution pure, it is necessary to have connected with each society a body of Christian believers, who shall have the power to admit or exclude members, according as they shall judge their duty, and the directions of the New Testament require. Such an institution we call a Christian church,—a body, or assembly of Christian believers. The New Testament certainly calls on Christians to make a **PROFESSION** of their faith. What is the meaning of that forcible expression, that the followers of Christ shall have the Father's name written in their **FOREHEADS**, except, that they are to make the most open and undisguised **PROFESSION** of their faith? "And I looked, and lo, a Lamb stood on the Mount Sion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads." "These were redeemed from among men, being the first fruits unto God and the Lamb." Rev. xiv. 1, 4. The forehead is the most conspicuous part of the human form; and when it is said, that Christians had the *Father's name written in their foreheads*, it means, that

they were not ashamed of God and his cause, — they made the most public profession of their faith in Him, — wherever they went they bore about with them the fullest evidence of their attachment. This it was their duty to do ; and this duty is repeatedly enjoined in the New Testament. Hear the language of the Saviour. " Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Mark viii. 38. The early Christians were required to hold fast the PROFESSION of their faith, Heb. x. 23 ; and Paul commends Timothy for having " professed a good profession before many witnesses," 1 Tim. vi. 12. The early disciples professed their Master in the midst of the greatest trials and persecutions. They knew, that if they named the name of Christ, it was at the peril of their lives. The history of their trials is enough, one would think, to draw tears from eyes that never wept before. Paul says, they " had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment ; they were stoned ; they were sawn asunder, were tempted, were slain with the sword ; they wandered about in sheep skins and goat skins ; being destitute, afflicted, tormented ; they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. xi. 36 - 38. Such is the melancholy picture of their sufferings. But in the midst of these dangers and trials, they " held fast the PROFESSION of their faith." Shall we, then, in this age, — we who have no persecutions to endure, — we who live in a land in which we are protected by the laws, in following the dictates of our consciences, — we who find it an honor rather than shame, to profess our trust in our Master, — shall we hesitate to make a profession of our faith ? Why are we indifferent ? Is not Christ as precious to us, as he was to his early disciples ? Did he not die for us as well as for them ? Is he not the propitiation for our sins ? Why, then, we ask again, are we indifferent. 11

is the duty, the solemn duty, of every believer in the Son of God, to profess his Master before men, as did the early disciples.

III. But what do we mean by a *profession of religion*? it may be asked. The answer is at hand. We mean an open avowal of your faith in Christ;—we mean, that you should take rank among the followers of Jesus,—that you should take upon yourself the distinctness of a Christian,—that you should join publicly and formally the Christian church,—and observe the institutions which Jesus recommended to his followers. Such we regard to be a *profession of religion*, and such it is the duty of every person of suitable age, who believes in the Redeemer, to make. That this is the duty of every person who believes in Christ, will appear still more evident, if we consider what the consequences would be, if this duty were totally neglected by every one. What would become of the cause of religion? It would sink and come to nought. The Lord's Supper would go into disuse. There would be no line of distinction between the believers in Jesus and the world; and soon, we fear, the cause of Christ would die, and be forgotten. The church must be preserved; and we have the promise, that it shall stand, and that the gates of *hades* shall not prevail against it. It is the duty of every believer in Christ to come forward and make a public profession of his faith, and unite himself with the visible church of Christ upon the earth. Do not attempt to excuse yourself by saying, that if you do not make a profession of religion, others will, and, therefore, the visible church will be preserved. It is no more the duty of others, than it is your duty; and if there were any reason by which you might be excused, the same reason would excuse them.

IV. CONSTITUTION OF A CHURCH.

Preamble. We, whose names are affixed to this instrument, believing that it is our duty to make a public profession of our religious faith; and feeling sensible

that our happiness, and our growth in virtue and grace, depend, in a great degree, under God, upon our obedience to the divine requisitions, and upon an observance of the institutions of Christ, do hereby unite ourselves into a church, that we may watch over each other in love, and enjoy all the advantages of the visible church of God on the earth : and we adopt the following Profession of Faith and Form of Church Government.

PROFESSION OF FAITH.

1st. We believe in the existence of one God, the Creator of the Universe, the Giver of life and every blessing, who is infinite in wisdom, power, and goodness, and in every possible perfection.

2d. We believe in Jesus, the Christ, the Son of God, the promised Messiah, and the Saviour of the world.

3d. We believe in the Scriptures of the Old and New Testaments, as being a revelation from God, as containing rules for the regulation of our conduct in all the relations and circumstances of life, — as declaring the character and government of God, the rewards of virtue, the punishments of vice ; and also revealing the great truth of the final reconciliation of all things to God, so that He at last shall be ALL IN ALL. 1 Cor. xv. 28.

4th. We believe it to be the duty of Christians to meet together on the first day of the week, for public worship ; to seek their advancement in knowledge and virtue, by reading the Scriptures, and attending to the means of grace ; to abstain from vice of every description, and to imitate, as far as possible, the perfection of God, and the examples of the Lord Jesus Christ.

FORM OF CHURCH GOVERNMENT.

ARTICLE 1. The church shall hold an annual meeting, for the purpose of choosing its officers, and transacting such other business as may be brought before it, and deemed necessary to its prosperity, on the _____ of _____.

ARTICLE 2. The officers of the church shall consist of such a number of Deacons as shall be thought requisite, and of a Clerk and Treasurer. These officers shall be chosen by ballot, annually, except the Deacons, who shall continue in office during good behaviour, or until they resign.

The duty of the Clerk shall be to keep a true and faithful record of all the meetings and proceedings of the church, and also a list of all the members.

The duty of the Treasurer shall be, to take care of all the furniture of the church,—to receive the money collected on communion days, and to keep a regular account thereof.

The duty of the Deacons shall be, to furnish the table, and to assist in the celebration of the Lord's Supper. It shall also be their duty to inquire into, and relieve, the wants of the poor of the church and society, as far as they may be enabled so to do, by collections taken for charitable purposes.

ARTICLE 3. Any person giving assent to the Profession of Faith, and desiring to become a member of this church, may make his or her request known to the Pastor of the society, or to either of the Deacons; and, after the application hath laid one month, he or she shall become a member, if approved by a majority of the members present, at any regular meeting of the church. Each member shall sign the Confession of Faith, and the Form of Church Government.

ARTICLE 4. If any member wishes to withdraw from the church, by making his request known in writing, he shall have the liberty of so doing.

ARTICLE 5. It shall be the duty of the Church to deal with offending members according to the directions given by our Saviour, Matt. xviii. 15, 16, 17; and Luke xvii. 3, 4. The church, however, disclaims all authority over obstinate offenders, except the mere withdrawal of its fellowship.

ARTICLE 6. Any of the foregoing articles of Church Government may be altered, amended, or stricken out,

or others may be annexed, if, by two thirds of the members of the church, it may be thought necessary.

V. CELEBRATION OF THE SUPPER.

It is the usual custom of Christian churches in this country, to celebrate the Lord's Supper once in each month. There are no directions as to the frequency of the celebration in the New Testament. The early Christians placed more importance on the object and design of the service, than upon the exact time in which it should be performed. Paul says, "For as often as ye eat this bread, (not stating how often it should be done,) and drink this cup, ye do show the Lord's death till he come." 1 Cor. xi. 26. We think it well to follow the general custom, and celebrate the communion monthly, though this rule may not prevent the celebration at other times, if special circumstances should render it necessary.

Proposed Form of Administering the Supper.

The usual time for celebrating the Supper is at the close of the afternoon service, upon the Sabbath, once in each month. The table having been prepared by the deacons, between the forenoon and afternoon services, is covered with a cloth during public worship. At the close of that service, the minister leaves the pulpit, and takes his seat at the table, and waits until the members of the church have taken their places as near the table as convenient, and until silence is restored in the house. He then removes the cloth with which the vessels and elements are covered, and says,

"Beloved Christian friends, we are now about to celebrate the Lord's Supper, in imitation of the example of our Blessed Redeemer and his apostles; and as we are dependent on God for mercy and wisdom to guide us in all things, let us draw nigh the throne of grace in solemn supplication for the divine blessing. Let us pray.

[Here the clergyman will offer a suitable prayer.]

"Beloved Christian friends, the service of the Supper

was instituted by our Lord himself, on the same night in which he was betrayed. Jesus took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, take, eat, this is my body, which is given for you.

[In the mean time the clergyman will be breaking the bread.]

During the breaking of the bread, he will occupy the time by offering such remarks as seem to him to be suited to the occasion. He will not fail to show the original design of the institution, viz. to keep the Lord Jesus in the remembrance of his followers. "This do in remembrance of me." The broken bread is an emblem of his broken, crucified body; and is always so to be looked on in this service. The clergyman should not, therefore, fail to carry the minds of the communicants to the scene of the crucifixion. Direct them to view the Saviour's sufferings,—the cross, the crown of thorns, the death scene, and especially to remember the dying prayer for his murderers, "Father, forgive them, for they know not what they do." But it is not necessary that the clergyman should confine himself at all times, to the events of the crucifixion. Let him think of the Saviour's words, "This do in remembrance of me," and he will see, that any portion of the Saviour's life may furnish subject for reflection at the table. The feeling that will pervade his heart will be that of a solemn joy,—a deep sense of affectionate gratitude; nor should any remarks be offered, inconsistent with such a feeling. O what an opportunity is there here for solemn reflection. With what force may the speaker impress on the communicants the necessity of humility, and of setting their affection on things above.

"When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

The remarks, however, should not be long; from

three to five minutes is sufficient. Let the words be *few and fitly chosen*.

The bread being broken, he will pass it to the deacons, (serving himself as he passes the last plate,) saying, "Take, eat all ye of it, in the name of Him who loved us, and washed us from our sins in his own blood."

He then sits, (his mind being intently fixed on the subject before him,) until the plates are returned to the table; or he may, should he judge it best, make some remarks, while the officers are serving the communicants. But all remarks should be made standing.

The bread having thus been served, he next proceeds to serve the wine. He takes the cups towards him, saying, Jesus took the cup and gave thanks. In imitation of his example, let us once more approach the throne of grace. Let us pray.

[Here he will offer a prayer suited to the occasion.]

While he is pouring the wine, (and he may have intervals between the filling of the cups, if he wishes to extend his remarks,) he will offer suitable thoughts to guide the minds of the communicants. And what thoughts are appropriate while serving the wine? 1st. It is an emblem of the shed blood of the Redeemer. For whom was his blood shed? For all. For what purpose did he die? Will that purpose be accomplished? Again. The Saviour made the cup also a figure of the New Covenant. "This cup is the New Testament in my blood, which is shed for you." See Luke's account. The wine is not only an emblem of the shedding of the Saviour's blood upon the cross, but it is also a figure of his doctrine. And so it was employed by the prophets. "Come, buy *wine* and milk, without money and without price." Jesus says, we must drink his blood. He does not mean in the outward and literal sense. See John vi. 53-60. He explains his metaphor to mean *his doctrine*, verse 63. "It is the spirit that quickeneth; the flesh profiteth nothing; *THE WORDS that I speak unto you, they are spirit and they are life.*" From all these subjects, he

who administers the ordinance, cannot fail to draw profitable reflections.

He passes the wine to the deacons, as he had done the bread, and then sits until the communicants are served, and the cups returned.

This being done, an appropriate hymn is sung, which it is always best should be sung by the communicants; the minister, or one of the church, starting the tune.

After the hymn, the collection is generally taken, to defray the expenses of the church, and for charitable objects; after which the benediction is pronounced.

And now the author will not close this chapter, without a humble petition, that what he has written may be the means of inducing those who agree with him in faith on the great salvation, to pay a due respect to the holy, purifying service of the Lord's Supper.

CHAPTER XI.

EVIDENCES OF REVEALED RELIGION.

I. **UNIVERSALISTS** feel a very deep interest in sustaining the Christian religion. It is the source of their highest confidence in God, and of the enrapturing hope of immortality. In all their periodicals special attention has been paid to the evidences of revealed religion. Courses of lectures, on this subject, have been preached by them. In addition to these, four distinct works, in defence of revealed religion, have been published by them within a few years.

The first is "Lectures in Defence of Divine Revelation," delivered at the Universalist chapel in Providence, R. I. By Rev. David Pickering, Pastor of the First Universalist Church and Society, in that place. 1830. The second is "Christianity against Infidelity, or the Truth of the Gospel History." By Rev. Thomas B. Thayer, Pastor of the First Universalist

Society in Lowell, Mass., 1836. The third is "An Argument for the Truth of Christianity," in a series of discourses, by Rev. I. D. Williamson, pastor of the Universalist Society in Baltimore, Md., 1836. The fourth is "The Causes of Infidelity Removed," by Rev. Stephen R. Smith, pastor of the Universalist Society in Albany, N. Y., 1839.

II. As it was desirable to include in this work a chapter on the Evidences of Revealed Religion, the mind of the author has been much exercised as to the best manner of introducing a large amount of evidence into a small compass. It has, after much reflection, seemed best to him, on the whole, to republish entire the masterly work of Leslie, entitled "A Short and Easy Method with the Deists." This work has never been answered; and an answer never was attempted, except by one man, who finally abandoned his design in despair. It seems impossible that a man should read it, and not be satisfied with the truth of revealed religion.

A SHORT AND EASY METHOD WITH THE DEISTS.

BY REV. CHARLES LESLIE, M. A.

SIR, — In answer to yours of the third instant, I much condole with you your unhappy circumstances, of being placed among such company, where, as you say, you continually hear the sacred Scriptures, and the histories therein contained, particularly of Moses, and of Christ, and all revealed religion, turned into ridicule by men who set up for sense and reason. And they say, that there is no greater ground to believe in Christ than in Mahomet; that all these pretences to revelation are cheats, and ever have been among Pagans, Jews, Mahometans, and Christians; that they are all alike impositions of cunning and designing men, upon the credulity, at first, of simple and unthinking people, till, their numbers increasing, their delusions grew popular, and came at last to be established by laws; and

then the force of education and custom gives a bias to the judgments of after ages, till such deceits come really to be believed, being received upon trust from the ages foregoing, without examining into the original and bottom of them. Which these our modern men of sense (as they desire to be esteemed), say, that they only do ; that they only have their judgments freed from the slavish authority of precedents and laws in matters of truth, which, they say, ought only to be decided by reason ; though by a prudent compliance with popularity and laws, they preserve themselves from outrage and legal penalties ; for none of their complexion are addicted to sufferings or martyrdom.

Now, Sir, that which you desire from me, is, some short topic of reason, if such can be found, whereby, without running to authorities, and the intricate mazes of learning, which breed long disputes, and which these men of reason deny by wholesale, though they can give no reason for it, only suppose that authors have been trumped upon us, interpolated and corrupted, so that no stress can be laid upon them, though it cannot be shown wherein they are so corrupted ; which, in reason, ought to lie upon them to prove who allege it ; otherwise it is not only a precarious, but a guilty plea ; and the more, that they refrain not to quote books on their side, for whose authority there are no better, or not so good grounds. However, you say, it makes your disputes endless, and they go away with noise and clamor, and a boast, that there is nothing, at least nothing-certain, to be said on the Christian side. Therefore you are desirous to find some *one topic of reason*, which should demonstrate the truth of the Christian religion, and at the same time distinguish it from the impostures of Mahomet and the old Pagan world ; that our deists may be brought to this test, and be either obliged to renounce their reason, and the common reason of mankind, or to submit to the clear proof, from reason, of the Christian religion, which must be such a proof as no imposture can pretend to, otherwise it cannot prove the Christian:

religion not to be an imposture. And whether such a proof, one single proof (to avoid confusion), is not to be found out, you desire to know from me.

And you say, that you cannot imagine but there must be such a proof, because every truth is in itself clear, and one ; and, therefore, that one reason for it, if it be the true reason, must be sufficient ; and, if sufficient, it is better than many ; for multiplicity confounds, especially to weak judgments.

Sir, you have imposed a hard task upon me ; I wish I could perform it ; for though every truth is one, yet our sight is so feeble, that we cannot always come to it directly, but by many inferences, and laying of things together.

But I think, that in the case before us, there is such a proof as you require, and I will set it down as short and plain as I can.

I. First, then, I suppose, that the truth of the doctrine of Christ will be sufficiently evinced, if the matters of fact which are recorded of him in the gospels be true ; for his miracles, if true, do vouch the truth of what he delivered.

The same is to be said as to Moses. If he brought the children of Israel through the Red Sea in that miraculous manner which is related in Exodus, and did such other wonderful things as are there told of him, it must necessarily follow, that he was sent from God. These being the strongest proofs we can desire, and which every deist will confess he would acquiesce in, if he saw them with his eyes. Therefore, the stress of this cause will depend upon the proof of these matters of fact.

And the method I will take, is, first, to lay down such rules as to the truth of matters of fact, in general, that, where they all meet, such matters of fact cannot be false. And then, secondly, to show, that all these rules do meet in the matters of fact of Moses and of Christ ; and that they do not meet in the matters of fact of Mahomet, of the heathen deities, nor can possibly meet in any imposture whatsoever.

The rules are these :

1. That the matter of fact be such, as that men's outward senses, their eyes and ears, may be judges of it.

2. That it be done publicly, in the face of the world.

3. That not only public monuments be kept up in memory of it, but some outward actions to be performed.

4. That such monuments and such actions or observances be instituted, and do commence from the time that the matter of fact was done.

The two first rules make it impossible for any such matter of fact to be imposed upon men, at the time when such matter of fact was said to be done, because every man's eyes and senses would contradict it. For example ; suppose any man should pretend, that yesterday he divided the Thames, in presence of all the people of London, and carried the whole city, men, women, and children, over to Southwark on dry land, the water standing like walls on both sides : I say, it is morally impossible that he could persuade the people of London that this was true, when every man, woman, and child could contradict him, and say, that this was a notorious falsehood, for that they had not seen the Thames so divided, nor had gone over on dry land. Therefore, I take it for granted (and, I suppose, with the allowance of all the deists in the world), that no such imposition could be put upon men, at the time when such public matter of fact was said to be done.

Therefore it only remains, that such matter of fact might be invented some time after, when the men of that generation, wherein the thing was said to be done, are all past and gone ; and the credulity of after ages might be imposed upon, to believe that things were done in former ages, which were not.

And for this the two last rules secure us, as much as the two first rules in the former case ; for whenever such a matter of fact came to be invented, if not only monuments were said to remain of it, but likewise that

public actions and observances were constantly used ever since the matter of fact was said to be done ; the deceit must be detected, by no such monuments appearing, and by the experience of every man, woman, and child, who must know that no such actions or observances were ever used by them. For example ; suppose I should now invent a story of such a thing, done a thousand years ago, I might perhaps get some to believe it ; but if I say, that not only such a thing was done, but that from that day to this, every man, at the age of twelve years, had a joint of his little finger cut off ; and that every man in the nation did want a joint of such a finger ; and that this institution was said to be part of the matter of fact done so many years ago, and vouched as a proof and confirmation of it, and as having descended without interruption, and been constantly practised, in memory of such matter of fact all along, from the time that such matter of fact was done : I say, it is impossible I should be believed in such a case, because every one could contradict me, as to the mark of cutting off the joint of a finger ; and that being part of my original matter of fact, must demonstrate the whole to be false.

II. Let us now come to the second point, to show, that the matters of fact of Moses, and of Christ, have all these rules or marks before mentioned ; and that neither the matters of fact of Mahomet, or what is reported of the heathen deities, have the like ; and that no imposture can have them all.

As to Moses, I suppose it will be allowed me, that he could not have persuaded six hundred thousand men that he had brought them out of Egypt, through the Red Sea, fed them forty years without bread, by miraculous manna, and the other matters of fact recorded in his books, if they had not been true. Because every man's senses that were then alive, must have contradicted it. And, therefore, he must have imposed upon all their senses, if he could have made them believe it when it was false, and no such things done. So that

here are the first and second of the abovementioned four marks.

For the same reason, it was equally impossible for him to have made them receive his five books as truth, and not to have rejected them, as a manifest imposture, which told of all these things as done before their eyes, if they had not been so done. See how positively he speaks to them, Deut. xi. 2-8, "And know ye this day ; for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm, and his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land ; and what he did unto the army of Egypt, unto their horses, and to their chariots ; how he made the water of the Red Sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day ; and what he did unto you in the wilderness, until ye came into this place ; and what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben : how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel. But your eyes have seen all the great acts of the Lord, which he did," &c.

From hence we must suppose it impossible, that these books of Moses (if an imposture) could have been invented and put upon the people, who were then alive when all these things were said to be done.

The utmost, therefore, that even a *suppose* can stretch to, is, that these books were wrote in some age after Moses, and put out in his name.

And to this I say, that if it was so, it was impossible that those books should have been received as the books of Moses, in that age wherein they may have been supposed to have been first invented. Why ? Because they speak of themselves as delivered by Moses, and kept in the ark from his time. "And it came to pass,

when Moses had made an end of writing the words of this law in a book until they were finished, that Moses commanded the Levites, who bare the ark of the covenant of the Lord, saying, 'Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee,' Deut. xxxi. 24-26. And there was a copy of this book to be left likewise with the king. "And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites : and it shall be with him, and he shall read therein all the days of his life : that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them," Deut. xvii. 18, 19.

Here you see, that this book of the law speaks of itself, not only as a history or relation of what things were then done, but as the standing and municipal law and statutes of the nation of the Jews, binding the king as well as the people.

Now, in whatever age after Moses you will suppose this book to have been forged, it was impossible it could be received as truth ; because it was not then to be found, either in the ark, or with the king, or anywhere else ; for when first invented, everybody must know, that they had never heard of it before.

And, therefore, they could less believe it to be the book of their statutes, and the standing law of the land, which they had all along received, and by which they had been governed.

Could any man, now at this day, invent a book of statutes or acts of parliament for England, and make it pass upon the nation as the only book of statutes that ever they had known ? As impossible was it for the books of Moses (if they were invented in any age after Moses) to have been received for what they declared themselves to be, viz. the statutes and municipal law of the nation of the Jews ; and to have persuaded the Jews, that they had owned and acknowledged these

books all along, from the days of Moses to that day in which they were first invented; that is, that they had owned them before they had ever so much as heard of them. Nay, more, the whole nation must, in an instant, forget their former laws and government, if they could receive these books as being their former laws. And they could not otherwise receive them, because they vouched themselves so to be. Let me ask the deist but this one short question, Was there ever a book of sham laws, which were not the laws of the nation, palmed upon any people, since the world began? If not, with what face can they say this of the book of laws of the Jews? Why will they say that of them, which they confess impossible in any nation, or among any people?

But they must be yet more unreasonable. For the books of Moses have a further demonstration of their truth, than even other law books have; for they not only contain the laws, but give an historical account of their institution, and the practice of them from that time; as of the passover, Numbers viii. 17, 18, in memory of the death of the first-born in Egypt; and that the same day, all the first-born of Israel, both of man and beast, were, by a perpetual law dedicated to God, and the Levites taken for all the first-born of the children of Israel. That Aaron's rod which budded was kept in the ark, in memory of the rebellion and wonderful destruction of Korah, Dathan, and Abiram, and for the confirmation of the priesthood to the tribe of Levi. As likewise the pot of manna, in memory of their having been fed with it forty years in the wilderness. That the brazen serpent was kept (which remained to the days of Hezekiah, 2 Kings xviii. 4) in memory of that wonderful deliverance, by only looking upon it, from the biting of the fiery serpents, Numb. xxi. 9. The feast of Pentecost, in memory of the dreadful appearance of God upon mount Horeb, &c.

And, besides these remembrances of particular actions and occurrences, there were other solemn institu-

tions in memory of their deliverance out of Egypt, in the general, which included all the particulars, as of the sabbath, Deut. v. 15 ; their daily sacrifices, and yearly expiation, their new moons, and several feasts and fasts. So that there were yearly, monthly, weekly, daily remembrances and recognitions of these things.

And not only so, but the books of the same Moses tell us, that a particular tribe [of Levi] was appointed and consecrated by God as his priests ; by whose hands, and none other, the sacrifices of the people were to be offered, and these solemn institutions to be celebrated. That it was death for any other to approach the altar. That their high-priest wore a glorious mitre and magnificent robes of God's own contrivance, with the miraculous Urim and Thummim in his breastplate, whence the divine responses were given. That, at his word, the king and all the people were to go out and to come in, Numb. xxvii. 21. That these Levites were likewise the chief judges, even in all civil causes, and that it was death to resist their sentence, Deut. xvii. 8-13 ; 1 Chron. xxiii. 4. Now, whenever it can be supposed, that these books of Moses were forged, in some ages after Moses, it is impossible they could have been received as true, unless the forgers could have made the whole nation believe, that they had received these books from their fathers, had been instructed in them when they were children, and had taught them to their children ; moreover, that they had all been circumcised, and did circumcise their children, in pursuance to what was commanded in these books ; that they had observed the yearly passover, the weekly sabbath, the new moons, and all these several feasts, fasts, and ceremonies, commanded in these books ; that they had never eaten any swine's flesh, or other meats prohibited in these books ; that they had a magnificent tabernacle, with a visible priesthood to administer in it, which was confined to the tribe of Levi ; over whom was placed a glorious high-priest, clothed with great and mighty prerogative, whose death only could deliver those that

were fled to the cities of refuge ; and that these priests were their ordinary judges, even in civil matters, Numb. xxxv. 25, 28. I say, was it possible to have persuaded a whole nation of men, that they had known and practised all these things, if they had not done it ? or, secondly, to have received a book for truth, which said they had practised them, and appealed to that practice ; so that here are the third and fourth of the marks above mentioned.

But now let us descend to the utmost degree of supposition, viz. that these things were practised before these books of Moses were forged ; and that these books did only impose upon the nation, in making them believe, that they had kept these observances in memory of such and such things, as were inserted in these books.

Well, then, let us proceed upon this supposition (however groundless), and now, will not the same impossibilities occur, as in the former case ? For, first, this must suppose, that the Jews kept all these observances in memory of nothing, or without knowing any thing of their original, or the reason why they kept them. Whereas, these very observances did express the ground and reason of their being kept, as the passover, in memory of God's passing over the children of the Israelites, in that night wherein he slew all the first-born of Egypt, and so of the rest.

But secondly, let us suppose, contrary both to reason and matter of fact, that the Jews did not know any reason at all why they kept these observances ; yet was it possible to put it upon them, that they had kept these observances in memory of what they had never heard of before that day, whensoever you will suppose that these books of Moses were first forged ? For example, suppose I should now forge some romantic story of strange things done a thousand years ago, and, in confirmation of this, should endeavour to persuade the Christian world, that they had all along, from that day to this, kept the first day of the week in memory of

such a hero, an Apollonius, a Barcosbas, or a Mahomet; and had all been baptized in his name; and swore by his name, and upon that very book (which I had then forged, and which they never saw before), in their public judicatures; that this book was their gospel and law, which they had ever since that time, these thousand years past, universally received and owned, and none other. I would ask any deist, whether he thinks it possible, that such a cheat could pass, or such a legend be received as the gospel of Christians; and that they could be made to believe, that they never had any other gospel? The same reason is as to the books of Moses, and must be as to every matter of fact, which has all the four marks before mentioned; and these marks secure any such matter of fact as much from being invented and imposed in any after ages, as at the time when such matters of fact were said to be done.

Let me give one very familiar example more in this case. There is the Stonehenge in Salisbury Plain; everybody knows it, and yet none knows the reason why those great stones were set there, or by whom, or in memory of what.

Now suppose I should write a book to-morrow, and tell there, that these stones were set up by Hercules, Polyphemus, or Garagantua, in memory of such and such of their actions. And for a further confirmation of this, should say in this book, that it was wrote at the time when such actions were done, and by the very actors themselves, or eyewitnesses. And that this book had been received as truth, and quoted by authors of the greatest reputation in all ages since. Moreover, that this book was well known in England, and enjoined by act of parliament to be taught our children, and that we did teach it to our children, and had been taught it ourselves when we were children. I ask any deist, whether he thinks this could pass upon England? And whether, if I or any other should insist upon it, we should not, instead of being believed, be sent to Bedlam?

Now let us compare this with the Stonehenge, as I may call it, or twelve great stones set up at Gilgal, which is told in the fourth chapter of Joshua. It is there said, verse 6, that the reason why they were set up was, that when their children, in after ages, should ask the meaning of it, it should be told them.

And the thing in memory of which they were set up, was such as could not possibly be imposed upon that nation, at that time when it was said to be done ; it was as wonderful and miraculous as their passage through the Red Sea.

And withal, free from a very poor objection, which the deists have advanced against that miracle of the Red Sea ; thinking to solve it by a spring tide, with the concurrence of a strong wind, happening at the same time, which left the sand so dry, as that the Israelites, being all foot, might pass through the oozy places and holes, which it must be supposed the sea left behind it ; but that the Egyptians, being all horse and chariots, stuck in those holes, and were entangled, so as that they could not march so fast as the Israelites ; and that this was all the meaning of its being said, that God took off their [the Egyptians] chariot wheels, that they drove them heavily. So that they would make nothing extraordinary, at least not miraculous, in all this action.

This is advanced in Le Clerc's Dissertations upon Genesis, lately printed in Holland ; and that part, with others of the like tendency, endeavouring to resolve other miracles, as that of Sodom and Gomorrah, &c., into the mere natural causes, are put into English by the well known T. Brown, for the edification of the deists in England.

But these gentlemen have forgotten, that the Israelites had great herds of many thousand cattle with them, which would be apter to stray, and fall into those holes and oozy places in the sand, than horses with riders, who might direct them.

But such precarious and silly supposes are not worth the answering. If there had been no more in this

passage through the Red sea, than that of a spring tide, &c., it had been impossible for Moses to have made the Israelites believe the relation given of it in Exodus with so many particulars, which themselves saw to be true.

And all those scriptures which magnify this action, and appeal to it as a full demonstration of the miraculous power of God, must be reputed as romance or legend.

I say this for the sake of some Christians, who think it no prejudice to the truth of the Holy Bible, but rather an advantage, as rendering it more easy to be believed, if they can solve whatever seems miraculous in it, by the power of second causes ; and so to make all, as they speak, natural and easy. Wherein, if they could prevail, the natural and easy result would be, not to believe one word in all those sacred oracles. For, if things be not as they are told in any relation, that relation must be false. And, if false in part, we cannot trust to it, either in whole or in part.

Here are to be excepted, mistranslations, and errors, either in copy or in press. But, where there is no room for supposing of these, as where all copies do agree, there we must either receive all, or reject all. I mean, in any book that pretends to be written from the mouth of God. For in other common histories, we may believe part and reject part, as we see cause.

But to return. The passage of the Israelites over Jordan, in memory of which those stones at Gilgal were set up, is free from all those little carpings before mentioned, that are made as to the passage through the Red Sea. For notice was given to the Israelites the day before, of this great miracle to be done. Josh. iii. 5. It was done at noonday, before the whole nation. And when the waters of Jordan were divided, it was not at any low ebb, but at the time when that river overflowed all its banks. ver. 15. And it was done, not by winds, or in length of time, which winds must take to do it ; but all on the sudden, as soon as the

feet of the priests that bare the ark were dipped in the brim of the water, then the waters which came down from above stood and rose up upon a heap, very far from the city of Adam, that is besides Zaretan ; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off ; and the people passed over right against Jericho. The priests stood in the midst of Jordan, till all the armies of Israel had passed over. And it came to pass, that when the priests that bare the ark of the covenant of the Lord, were come up, out of the midst of Jordan, and the soles of the priests' feet were lift up upon the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. And the people came up out of Jordan, on the tenth day of the first month, and encamped in Gilgal, on the east border of Jericho. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers, in time to come, saying, what mean these stones ? then shall ye let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over ; as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over. That all the people of the earth might known the hand of the Lord, that it is mighty ; that ye might fear the Lord your God forever. chap. iv. from ver. 18.

If the passage of the Red Sea had been only taking advantage of a spring tide, or the like, how would this teach all the people of the earth, that the hand of the Lord was mighty ? How would a thing no more remarkable, have been taken notice of through all the world ? How would it have taught Israel to fear the Lord, when they must know, that, notwithstanding all these big words, there was so little in it ? How could they have believed, or received a book, as truth, which

they knew, told the matter so far otherwise from what it was ?

But, as I said, this passage over Jordan, which is here compared to that of the Red Sea, is free from those cavils, that are made as to that of the Red Sea, and is a further attestation to it, being said to be done in the same manner as was that of the Red Sea.

Now, to form our argument, let us suppose, that there never was any such thing as that passage over Jordan. That these stones at Gilgal were set up upon some other occasion, in some after age. And then, that some designing man invented this book of Joshua, and said, that it was written by Joshua, at that time. And gave this stonage at Gilgal for a testimony of the truth of it. Would not everybody say to him, We know the stonage at Gilgal ; but we never heard before of this reason for it ? Nor of this book of Joshua ? Where has it been all this while ? And where and how came you, after so many ages, to find it ? Besides, this book tells us, that this passage over Jordan was ordained to be taught our children, from age to age ; and, therefore, that they were always to be instructed in the meaning of that stonage at Gilgal as a memorial of it. But we were never taught it when we were children ; nor did ever teach our children any such thing. And it is not likely, that it could have been forgotten, while so remarkable a stonage did continue, which was set up for that, and no other end !

And if, for the reason before given, no such imposition could be put upon us, as to the stonage at Salisbury Plain, how much less could it be as to the stonage at Gilgal !

And if, where we know not the reason of a bare, naked monument, such a sham reason cannot be imposed ; how much more is it impossible to impose upon us, in actions and observances, which we celebrate in memory of particular passages ! How impossible to make us forget those passages which we daily commemorate ; and persuade us, that we had always kept such in-

stitutions in memory of what we never heard of before ; that is, that we knew it, before we knew it.

And if we find it thus impossible for an imposition to be put upon us, even in some things, which have not all the four marks before mentioned ; how much more impossible is it, that any deceit should be in that thing, where all the four marks do meet !

This has been shown in the first place, as to the matters of fact of Moses.

Therefore, I come now, secondly, to show, that, as in the matters of fact of Moses, so likewise, all these four marks do meet in the matters of fact, which are recorded in the gospel of our blessed Saviour. And my work herein will be the shorter, because all that is said before, of Moses and his books, is every way as applicable to Christ and his Gospel. His works and miracles are there said to be done publicly, in the face of the world, as he argued to his accusers ; " I spake openly to the world, and in secret have I said nothing." John xviii. 20. It is told, Acts ii. 41, that three thousand at one time, chap. iv. 4, that above five thousand at another time, were converted, upon conviction of what themselves had seen, what had been done publicly before their eyes, wherein it was impossible to have imposed upon them. Therefore, here were the two first of the rules before mentioned.

Then for the two second ; Baptism and the Lord's Supper were instituted as perpetual memorials of these things ; and they were not instituted in after ages, but at the very time when these things were said to be done ; and have been observed without interruption, in all ages through the whole Christian world, down all the way from that time to this. And Christ himself did ordain apostles, and other ministers of his Gospel, to preach, and administer these sacraments ; and to govern his church ; and, that " always, even unto the end of the world." Matt. xxviii. 20. Accordingly, they have continued, by regular succession, to *this day* ; and, no doubt, ever shall, while the earth

shall last. So that the Christian clergy are as notorious a matter of fact, as the tribe of Levi among the Jews. And the Gospel is as much a law to the Christians, as the book of Moses to the Jews. And it being part of the matter of fact related in the Gospel, that such an order of men were appointed by Christ, and to continue to the end of the world ; consequently, if the Gospel was a fiction, and invented (as it must be) in some ages after Christ ; then, at that time, when it was first invented, there could be no such order of clergy, as derived themselves from the institution of Christ ; which must give the lie to the Gospel, and demonstrate the whole to be false. And the matters of fact of Christ being pressed to be true, no otherwise than as there was, at that time, (whenever the deists will suppose the Gospel to be forged,) not only public sacraments of Christ's institution, but an order of clergy, likewise of his appointment to administer them ; and it being impossible there could be any such things before they were invented, it is as impossible that they should be received when invented. And, therefore, by what was said above, it was as impossible to have imposed upon mankind in this matter, by inventing of it in after ages, as at the time when those things were said to be done.

The matters of fact of Mahomet, or what is fabled of the deities, do all want some of the aforesaid four rules, whereby the certainty of matters of fact is demonstrated. First, Mahomet pretended to no miracles, as he tells us in his Alcoran, c. 6, &c., and those which are commonly told of him pass among the Mahometans themselves but as legendary fables ; and, as such, are rejected by the wise and learned among them ; as the legends of their saints are in the church of Rome. See Dr. Prideaux's "Life of Mahomet," p. 34.

But, in the next place, those which are told of him, do all want the two first rules before mentioned. For his pretended converse with the moon ; his Mersa, or night journey from Mecca to Jerusalem, and thence

to heaven, &c., were not performed before anybody. We have only his own word for them. And they are as groundless as the delusions of Fox, or Muggleton, among ourselves. The same is to be said (in the second place) of the fables of the heathen gods, of Mercury's stealing sheep, Jupiter's turning himself into a bull, and the like ; besides the folly and unworthiness of such senseless, pretended miracles. And, moreover, the wise among the heathen did reckon no otherwise of these but as fables, which had a mythology or mystical meaning in them, of which, several of them have given us the rationale, or explication. And it is plain enough, that Ovid meant no other by all his Metamorphoses.

It is true, the heathen deities had their priests ; they had likewise feasts, games, and other public institutions in memory of them. But all these want the fourth mark, viz. That such priesthood and institutions should commence from the time that such things as they commemorate were said to be done ; otherwise they cannot secure after ages from the imposture, by detecting it, at the time when first invented, as hath been argued before. But the Bacchanalia, and other heathen feasts, were instituted many ages after what was reported of these gods was said to be done, and, therefore, can be no proof of them. And the priests of Bacchus, Apollo, &c., were not ordained by these supposed gods ; but were appointed by others, in after ages, only in honor to them. And, therefore, these orders of priests are no evidence to the truth of the matters of fact, which are reported of their gods.

III. Now, to apply what has been said, you may challenge all the deists in the world to show any action that is fabulous, which has all the four rules, or marks, before mentioned. No, it is impossible. And (to resume a little what is spoken to before) the histories of Exodus and the Gospel could never have been received, if they had not been true ; because the institution of the priesthood of Levi, and of Christ ; of the sabbath, the

passover, of circumcision, of baptism, and the Lord's Supper, &c., are there related, as descending all the way down from those times without interruption. And it is full as impossible to persuade men, that they had been circumcised, baptized, had circumcised or baptized their children, celebrated passovers, sabbaths, sacraments, &c., under the government and administration of a certain order of priests, if they had done none of these things, as to make them believe, that they had gone through sea upon dry land, seen the dead raised, &c. And, without believing of these, it was impossible, that either the law, or the gospel, could have been received.

And the truth of the matters of fact of Exodus and the Gospel, being no otherwise pressed upon men than as they have practised such public institutions, it is appealing to the senses of mankind for the truth of them; and makes it impossible for any to have invented such stories in after ages, without a palpable detection of the cheat, when first invented; as impossible as to have imposed upon the senses of mankind at the time when such public matters of fact were said to be done.

IV. I do not say, that every thing which wants these four marks is false; but, that nothing can be false which has them all.

I have no manner of doubt, that there was such a man as Julius Cesar; that he fought at Pharsalia, was killed in the senate-house; and many other matters of fact of ancient times, though we keep no public observances in memory of them.

But this shows, that the matters of fact of Moses and Christ, have come down to us better guarded than any other matters of fact, how true soever.

And yet our deists, who would laugh any man out of the world, as an irrational brute, that should offer to deny Cesar or Alexander, Homer or Virgil, their public works and actions, do, at the same time, value themselves as the only men, of wit and sense, of free, generous, and unbiassed judgments, for ridiculing the

histories of Moses and Christ, that are infinitely better attested, and guarded with infallible marks, which the others want.

V. Besides that, the importance of the subject would oblige all men to inquire more narrowly into the one than the other : for what consequence is it to me, or to the world, whether there was such a man as Cesar ; whether he beat or was beaten at Pharsalia ; whether Homer or Virgil wrote such books ; and whether what is related in the Iliads or Æniads be true or false ? It was not two pence up or down to any man in the world. And, therefore, it is worth no man's while to inquire into it, either to oppose or justify the truth of these relations.

But our very souls and bodies, both this life and eternity, are concerned in the truth of what is related in the Holy Scriptures ; and, therefore, men would be more inquisitive to search into the truth of these, than of any other matters of fact ; examine and sift them narrowly ; and find out the deceit, if any such could be found : for it concerned them nearly, and was of the last importance to them.

How unreasonable, then, is it, to reject these matters of fact so sifted, so examined, and so attested, as no other matters of fact in the world ever were ; and yet, to think it the most highly unreasonable, even to madness, to deny other matters of fact, which have not the thousandth part of their evidence, and are of no consequence at all to us, whether true or false !

VI. There are several other topics, from whence the truth of the Christian religion is evinced to all who judge by reason, and give themselves leave to consider. As the improbability that ten or twelve poor illiterate fishermen should form a design of converting the whole world to believe their delusions ; and the impossibility of their effecting it, without force of arms, learning, oratory, or any one visible thing that could recommend them ! And to impose a doctrine quite opposite to the *lusts* and pleasures of men, and all worldly advantages,

or enjoyments ! And this in an age of so great learning and sagacity, as that wherein the Gospel was first preached ! That these apostles should not only undergo all the scorn and contempt, but the severest persecutions, and most cruel deaths that could be inflicted, in attestation to what themselves knew to be a mere deceit and forgery of their own contriving ! Some have suffered for errors which they thought to be truth ; but never any for what themselves knew to be lies. And the apostles must know what they taught to be lies, if it was so, because they spoke of those things which they said they had both seen and heard, had looked upon, and handled with their hands, &c. Acts iv. 20 ; 1 John i. 1.

Neither can it be said that they, perhaps, might have proposed some temporal advantages to themselves, but missed of them, and met with sufferings instead of them : for, if it had been so, it is more probable, that when they saw their disappointment, they would have discovered their conspiracy ; especially when they might not only have saved their lives, but got great rewards for doing it, than that no one of them should ever have been brought to do this.

But this is not all ; for they tell us that their Master bid them expect nothing but sufferings in this world. This is the tenure of all that Gospel which they taught. And they told the same to all whom they converted. So that here was no disappointment.

For, all that were converted by them, were converted upon the certain expectation of sufferings, and bidden prepare for it. Christ commanded his disciples to take up their cross daily and follow him ; and told them, that in the world they should have tribulation ; that whoever did not forsake father, mother, wife, children, lands, and their very lives, could not be his disciples ; that he, who sought to save his life in this world, should lose it.

Now, that this despised doctrine of the cross should prevail so universally against the allurements of flesh

and blood, and all the blandishments of this world ; against the rage and persecution of all the kings and powers of the earth, must show its original to be divine, and its protector almighty. What is it else, could conquer without arms, persuade without rhetoric, overcome enemies, disarm tyrants, and subdue empires without opposition !

VII. We may add to all this, the testimonies of the most bitter enemies and persecutors of Christianity, both Jews and Gentiles, to the truth of the matter of fact of Christ, such as Josephus and Tacitus ; of which the first flourished about forty years after the death of Christ, and the other about seventy years after, so that they were capable of examining into the truth, and wanted not prejudice and malice sufficient to have inclined them to deny the matter of fact itself of Christ ; but their confessing to it, as likewise Lucian, Celsus, Porphyry, and Julian the apostate ; the Mahometans since, and all other enemies of Christianity that have arisen in the world, is an undeniable attestation to the truth of the matter of fact.

VIII. But there is another argument more strong and convincing than even this matter of fact ; more than the certainty of what I see with my eyes ; and which the apostle Peter called a more sure word ; that is, proof, that what he saw and heard upon the holy mount, when our blessed Saviour was transfigured before him and two other of the apostles : for, having repeated that passage as a proof of that whereof they were eyewitnesses, and heard the voice from heaven giving attestation to our Lord Christ, 2 Pet. i. 16 - 18. He says, verse 19, We have also a more sure word of prophecy for the proof of this Jesus being the Messiah ; that is, the prophecies which had gone before of him, from the beginning of the world ; and all exactly fulfilled in him.

Men may dispute an imposition or delusion upon our outward senses ; but how can that be false that has been *so long*, even from the beginning of the world, and so

often by all the prophets, in several ages, foretold ; how can this be an imposition, or a forgery ?

This is particularly insisted on in the " Method with the Jews," and even the deists must confess, that that book we call the Old Testament, was in the hands of the Jews long before our Saviour came into the world. And if they will be at the pains to compare the prophecies that are there of the Messiah, with the fulfilling of them, as to time, place, and all other circumstances, in the person, birth, life, death, resurrection, and ascension of our blessed Saviour, they will find this proof what our apostle here calls it, a light shining in a dark place, until the day dawn, and the day-star arise in your hearts ; which God grant. Here is no possibility of deceit or imposture.

Old prophecies (and all these so agreeing) could not have been contrived to countenance a new cheat : and nothing could be a cheat that could fulfil all these.

For this, therefore, I refer the deists to the " Method with the Jews."

I desire them likewise to look there, Sect. XI., and consider the prophecies given so long ago, of which they see the fulfilling at this day, with their own eyes, of the state of the Jews, for many ages past and at present ; without a king, or priest, or temple, or sacrifice, scattered to the four winds, sifted as with a sieve, among all nations ; yet so preserved, and always to be, a distinct people from all others of the whole earth. Whereas, those mighty monarchies which oppressed the Jews, and which commanded the world in their turns ; and had the greatest human prospect of perpetuity, were to be extinguished as they have been, even that their names should be blotted out from under heaven.

As likewise, that as remarkable of our blessed Saviour, concerning the preservation and progress of the Christian church, when in her swaddling clothes, consisting only of a few poor fishermen. Not by the sword, as that of Mahomet, but under all the persecution of

mén and hell ; which yet should not prevail against her.

But though I offer these, as not to be slighted by the deists, to which they can show nothing equal in all profane history ; and in which it is impossible any cheat can lie ; yet I put them not upon the same foot as the prophecies before mentioned of the marks and coming of the Messiah, which have been since the world began.

And that general expectation of the whole earth, at the time of his coming, insisted upon in the " Method with the Jews," Sect. V., is greatly to be noticed.

But, I say, the foregoing prophecies of our Saviour, are so strong a proof, as even miracles would not be sufficient to break their authority.

I mean, if it were possible that a true miracle could be wrought in contradiction to them. For that would be for God to contradict himself.

But no sign or wonder, that could possibly be solved, should shake this evidence.

It is this that keeps the Jews in their obstinacy. Though they cannot deny the matters of fact done by our blessed Saviour, to be truly miracles, if so done as said. Nor can they deny that they were so done, because they have all the four marks before mentioned. Yet they cannot yield ! Why ? Because they think that the Gospel is in contradiction to the Law. Which, if it were, the consequence would be unavoidable, that both could not be true. To solve this, is the business of the " Method with the Jews." But the contradiction, which they suppose, is in their comments, that they put upon the law ; especially they expect a literal fulfilling of those promises of the restoration of Jerusalem, and outward glories of the church, of which there is so frequent mention in the books of Moses, the Psalms, and all the prophets. And many Christians do expect the same ; and take those texts as literally as the Jews do. We do believe and pray for the conversion of the Jews. For this end they have been so

miraculously preserved, according to the prophecies so long before of it. And when that time shall come, as they are the most honorable and ancient of all the nations on the earth, so will their church return to be the mother Christian church, as she was at first ; and Rome must surrender to Jerusalem. Then all nations will flow thither. And even Ezekiel's temple may be literally built there, in the metropolis of the whole earth ; which Jerusalem must be, when the fulness of the Gentiles, shall meet with the conversion of the Jews. For no nation will contend with the Jews, nor church with Jerusalem, for supremacy. All nations will be ambitious to draw their original from the Jews, whose are the fathers, and from whom, as concerning the flesh, Christ came.

Then will be fulfilled that outward grandeur and restoration of the Jews and of Jerusalem, which they expect, pursuant to the prophecies.

They pretend not that this is limited to any particular time of the reign of the Messiah. They are sure it will not be at the beginning ; for they expect to go through great conflicts and trials with their Messiah (as the Christian church has done) before his final conquest, and that they come to reign with him. So that this is no obstruction to their embracing of Christianity. They see the same things fulfilled in us, which they expect themselves ; and we expect the same things they do.

I tell this to the deists, lest they may think that the Jews have some stronger arguments than they know of ; that they are not persuaded by the miracles of our blessed Saviour, and by the fulfilling of all the prophecies in him, that were made concerning the Messiah.

As I said before, I would not plead even miracles against these.

And if this is sufficient to persuade a Jew, it is much more so to a deist, who labors not under these objections.

Besides, I would not seem to clash with that (in a

sound sense) reasonable caution used by Christian writers, not to put the issue of the truth wholly upon miracles, without this addition, when not done in contradiction to the revelations already given in the Holy Scriptures.

And they do it upon this consideration, though it is impossible to suppose that God would work a real miracle, in contradiction to what he has already revealed ; yet men may be imposed upon by false and seeming miracles, and pretended revelations, (as there are many examples, especially in the church of Rome,) and so may be shaken in the faith, if they keep not the holy Scriptures as their rule.

We are told, 2 Thess. xi. 9, of him whose coming is after the working of Satan, with all power, and signs, and lying wonders. And Rev. xiii. 14, xvi. 14, and xix. 20, of the devil and false prophets, working miracles. But the word, in all these places, is only *semeia*, *signs* ; that is, as it is rendered Matt. xxv. 24 ; which though sometimes it may be used to signify real miracles, yet not always, nor in these places. For, though every miracle be a sign and a wonder, yet every sign or wonder is not a miracle.

IX. Here it may be proper to consider a common topic of the deists, who, when they are not able to stand out against the evidence of fact, that such and such miracles have been done, then turn about and deny such things to be miracles ; at least, that we can never be sure whether any wonderful thing that is shown to us be a true or a false miracle.

And the great argument they go upon is this ; that a miracle being that which exceeds the power of nature, we cannot know what exceeds it, unless we know the utmost extent of the power of nature ; and no man pretends to know that ; therefore, that no man can certainly know whether any event be miraculous. And, consequently, he may be cheated in his judgment between true and false miracles.

To which I answer, that men may be so cheated, and there are many examples of it.

But that, though we may not always know when we are cheated, yet we can certainly tell, in many cases, when we are not cheated.

For though we do not know the utmost extent of the power of nature, perhaps, in any one thing ; yet it does not follow, that we know not the nature of any thing, in some measure ; and that certainly too. For example ; though I do not know the utmost extent of the power of fire, yet I certainly know, that it is the nature of fire to burn ; and that, when proper fuel is administered to it, it is contrary to the nature of fire not to consume it. Therefore, if I see three men taken off the street, in their common wearing apparel, and without any preparation cast into the midst of a burning fiery furnace ; and that the flame was so fierce, that it burnt up those men that threw them in ; and yet, that those who were thrown in, should walk up and down in the bottom of the furnace, and I should see a fourth person with them of glorious appearance, like the Son of God ; and that these men should come up again out of the furnace, without any harm, or so much as the smell of fire upon themselves, or their clothes, I could not be deceived in thinking, that there was a stop put to the nature of fire, as to these men ; and that it had its effect upon the men whom it burnt at the same time.

Again, though I cannot tell how wonderful and sudden an increase of corn might be produced by the concurrence of many causes, as a warm climate, the fertility of the soil, &c. ; yet this I can certainly know, that there is not that natural force in the breath of two or three words spoken, to multiply one small loaf of bread so fast, in the breaking of it, as truly and really, not only in appearance and show to the eye, but to fill the bellies of several thousand hungry persons ; and that the fragments should be much more than the bread was at first.

So neither in a word spoken, to raise the dead, cure diseases, &c.

Therefore, though we know not the utmost extent of the power of nature ; yet we can certainly know what is contrary to the nature of several such things as we do know.

And therefore, though we may be cheated and imposed upon in many seeming miracles and wonders, yet there are some things wherein we may be certain.

But further, the deists acknowledge a God, of an almighty power, who made all things ; yet they would put it out of his power to make any revelation of his will to mankind. For if we cannot be certain of any miracle, how should we know when God sent any thing extraordinary to us ?

Nay, how should we know the ordinary power of nature, if we know not what exceeded it ? If we know not what is natural, how do we know there is such a thing as nature ? That all is not supernatural, all miracles, and so disputable, till we come to downright skepticism, and doubt the certainty of outward senses, whether we see, hear, or feel ; or all be not a miraculous illusion !

Which, because I know the deists are not inclined to do, therefore I will return to pursue my argument upon the conviction of our outward senses, desiring only this, that they would allow the senses of other men to be as certain as their own. Which they cannot refuse ; since, without this, they can have no certainty of their own.

X. Therefore, from what has been said, the cause is summed up shortly in this, that though we cannot see what was done before our time, yet by the marks which I have laid down concerning the certainty of matters of fact done before our time, we may be as much assured of the truth of them, as if we saw them with our eyes ; because whatever matter of fact has all the four marks before mentioned, could never have been invented and received, but upon the conviction of the outward senses of all those who did receive it, as before is demonstrated. And therefore the topic which I have chosen

does stand upon the conviction even of men's outward senses. And since you have confined me to one topic, I have not insisted upon the other, which I have only named.

XI. And it now lies upon the deists, if they would appear as men of reason, to show some matter of fact of former ages, which they allow to be true, that has greater evidence of its truth, than the matters of fact of Moses and of Christ; otherwise they cannot, with any show of reason, reject the one, and yet admit of the other.

But I have given them greater latitude than this; for I have shown such marks of the truth of the matters of fact of Moses and of Christ, as no other matters of fact of those times, however true, have, but these only; and I put it upon them to show any forgery that has all these marks.

This is a short issue. Keep them close to this. This determines the cause all at once.

Let them produce their Apollonius Tyanæus, whose life was put into English by the execrable Charles Blount,* and compared with all the wit and malice he was master of, to the life and miracles of our blessed Saviour. Let them take aid from all the legends of the church of Rome, those pious cheats, the sorest disgraces in Christianity; and which have bid the fairest of any one contrivance to overturn the certainty of the miracles of Christ, and his apostles, and the whole truth of the Gospel, by putting them all upon the same foot; at least, they are so understood by the generality

* The hand of that scorner, which durst write such outrageous blasphemy against his Maker, the divine vengeance has made his own executioner. This I would not have mentioned, (because the like judgment has befallen others,) but that the *Theistical Club* have set this up as a principle; and printed a vindication of this same Blount for murdering himself, by way of justification of self-murder. Which some of them have since, as well as formerly, horribly practised upon themselves. Therefore this is no common judgment to which they are delivered, but a visible mark set upon them, to show how far God has forsaken them; and as a caution to all Christians, to beware of them, and not to come near the tents of these wicked men, lest they perish in their destruction.

of their devotees, though disowned and laughed at by the learned, and men of sense among them.

Let them pick and choose the most probable of all the fables of the heathen deities, and see if they can find, in any of these, the four marks before mentioned.

Otherwise, let them submit to the irrefragable certainty of the Christian religion.

XII. But if, notwithstanding all that is said, the deists will still contend, that all this is but priestcraft, the invention of priests, for their own profit, &c., then they will give us an idea of priests, far different from what they intend ; for then, we must look upon these priests, not only as the cunningest and wisest of mankind, but we shall be tempted to adore them as deities, who have such power, as to impose, at their pleasure, upon the senses of mankind ; to make them believe, that they had practised such public institutions, enacted them by laws, taught them to their children, &c., when they had never done any of these things, or even so much as heard of them before ; and then, upon the credit of their believing that they had done such things as they never did, to make them further believe, upon the same foundation, whatever they pleased to impose upon them, as to former ages ; I say, such a power as this, must exceed all that is human ; and consequently, make us rank these priests far above the condition of mortals.

2. Nay, this would make them outdo all that has ever been related of the infernal powers ; for though their legerdemain had extended to deceive some unwary beholders, and their power of working some seeming miracles has been great, yet it never reached, or ever was supposed to reach so far, as to deceive the senses of all mankind in matters of such public and notorious nature as those of which we now speak ; to make them believe, that they had enacted laws for such public observances, continually practised them, taught *them to their children*, and had been instructed in them

themselves from their childhood, if they had never enacted, practised, taught, or been taught, such things.

3. And as this exceeds all the power of hell and devils, so is it more than ever God Almighty has done since the foundation of the world. None of the miracles that he has shown or belief which he has required to any thing that he has revealed, has ever contradicted the outward senses of any one man in the world, much less of all mankind together. For miracles being appeals to our outward senses, if they should overthrow the certainty of our outward senses, must destroy, with it, all their own certainty as to us ; since we have no other way to judge of a miracle exhibited to our senses, than upon the supposition of the certainty of our senses, upon which we give credit to a miracle that is shown to our senses.

4. This, by the way, is a yet unanswered argument against the miracle of transubstantiation, and shows the weakness of the defence which the church of Rome offers for it, (from whom the Socinians have licked it up, and of late, have gloried much in it among us,) that the doctrines of the trinity or incarnation contain as great seeming absurdities as that of transubstantiation. For I would ask, which of our senses it is which the doctrines of the trinity or incarnation do contradict ? Is it our seeing, hearing, feeling, taste, or smell ? whereas transubstantiation does contradict all of these. Therefore the comparison is exceeding short, and out of purpose. But to return.

If the Christian religion be a cheat, and nothing else but the invention of priests, and carried on by their craft, it makes their power and wisdom greater than that of men, angels, or devils ; and more than God himself ever yet showed or expressed, to deceive and impose upon the senses of mankind, in such public and notorious matters of fact.

XIII. And this miracle, which the deists must run into to avoid these recorded of Moses and Christ, is

much greater, and more astonishing, than all the Scriptures tell of them.

So that these men who laugh at all miracles, are now obliged to account for the greatest of all, how the senses of mankind could be imposed upon in such public matters of fact.

And how, then, can they make the priests the most contemptible of all mankind, since they make them the sole authors of this the greatest of miracles ?

XIV. And since the deists (these men of sense and reason) have so vile and mean an idea of the priests of all religions, why do they not recover the world out of the possession and government of such blockheads ? Why do they suffer kings and states to be led by them ; to establish their deceits by laws, and inflict penalties upon the opposers of them ? Let the deists try their hands ; they have been trying, and are now busy, about it. And free liberty they have. Yet they have not prevailed, nor ever yet did prevail, in any civilized or generous nation. And though they have some inroads among the Hottentots, and some other the most brutal part of mankind, yet are they still exploded, and priests have and do prevail against them, among not only the greatest, but best part of the world, and the most glorious for arts, learning, and war.

XV. For as the devil does ape God, in his institutions of religion, his feasts, and sacrifices, &c., so likewise in his priests, without whom, no religion, whether true or false, can stand. False religion is but a corruption of the true. The true was before it, though it be followed close upon the heels.

The revelation made to Moses is older than any history extant in the heathen world. The heathens, in imitation of him, pretended likewise to their revelations ; but I have given those marks which distinguish them from the true ; none of them have those four marks before mentioned.

Now the deists think all revelations to be equally pretended and a cheat ; and the priests of all religions

to be the same contrivers and jugglers; and therefore they proclaim war equally against all, and are equally engaged to bear the brunt of all.

And if the contest be only between the deists and the priests, which of them are the men of the greatest parts and sense, let the effects determine it; and let the deists yield the victory to their conquerors, who, by their own confession, carry all the world before them.

XVI. If the deists say, that this is because all the world are blockheads, as well as those priests who govern them; that all are blockheads except the deists, who vote themselves only to be men of sense; this (besides the modesty of it) will spoil their great and beloved topic, in behalf of what they call natural religion, against the revealed, viz. appealing to the common reason of mankind. This they set up against revelation; think this to be sufficient for all the uses of men, here or hereafter, (if there be any after state,) and therefore that there is no use of revelation; this common reason they advance as infallible, at least, as the surest guide, yet now cry out upon it, when it turns against them; when this common reason runs after revelation, (as it always has done,) then common reason is a beast; and we must look for reason, not from the common sentiment of mankind, but only among the beaux, the deists.

XVII. Therefore if the deists would avoid the mortification (which would be very uneasy to them) to yield and submit to be subdued and hewed down before the priests, whom of all mankind they hate and despise; if they would avoid this, let them confess, as the truth is, that religion is no invention of priests, but of divine original; that priests were instituted by the same author of religion; and that their order is a perpetual and living monument of the matters of fact of their religion, instituted from the time that such matters of fact were said to be done, as the Levites from Moses; the apostles, and succeeding clergy, from Christ, to this day. That no heathen priests can say the same; they were

not appointed by the gods whom they served, but by others in after ages ; they cannot stand the test of the four rules before mentioned, which the Christian priests can do, and they only. Now the Christian priesthood, as instituted by Christ himself, and continued by succession to this day, being as impregnable and flagrant a testimony to the truth of the matters of fact of Christ, as the sacraments, or any other public institutions ; besides that, if the priesthood were taken away, the sacraments, and other public institutions, which are administered by their hands, must fall with them ; therefore the devil has been most busy, and bent his greatest force, in all ages, against the priesthood, knowing, that if that goes down, all goes with it.

XVIII. And now, last of all, if one word of advice would not be lost upon men who think so unmeasurably of themselves, as the deists, you may represent to them what a condition they are in, who spend that life and sense, which God has given them, in ridiculing the greatest of his blessings, his revelations of Christ, and by Christ, to redeem those from sin and misery, who shall believe in him and obey his laws. And that God, in his wonderful mercy and wisdom, has so guarded his revelations, as that it is past the power of men or devils to counterfeit ; and that there is no denying of them, unless we will be so absurd, as to deny not only the reason, but the certainty of the outward senses, not only of one, or two, or three, but of mankind in general. That this case is so very plain, that nothing but want of thought can hinder any to discover it. That they must yield it to be so plain, unless they can show some forgery, which has all the four marks before set down. But, if they cannot do this, they must quit their cause, and yield a happy victory over themselves ; or else sit down under all that ignominy, with which they have loaded the priests, of being, not only the most pernicious, but (what will gall them more) the most inconsiderate, and inconsiderable of mankind.

INDEXES.

GENERAL INDEX.

- Adding to the word of God, condemned, 248.
 "After this the judgment," sense of that expression, 202, 203, 268.
 All men, salvation of, infallibly proved from the Bible, 23-54. God the Creator of, 23; the Father of, 24; the Lord or owner of, 24, 247; committed to Christ's care, 24, 25; God wills to save them, 25, 26; objects of God's love, 27; the pleasure of God to save them, 28; purpose of God to save them, 29; God has promised to save them, 30-32; hath made solemn oath to their salvation, 33; the death of Christ designed to save them, 34-36; the prophets testify to salvation of all, 36-42; Jesus testifies thereto, 43, 44; Peter also, 44; Paul also, 45-52; John also, 52-54.
 All things, restitution of, 36, 37.
 Anabaptists of Germany, Universalists, 11.
 "Anathema Maranatha," meaning of, 184-186.
 Angels, sense of term, 104, 189, 215.
 "which kept not their first estate, 215.
 Anxiety occasioned by Christ, was not produced by his preaching endless misery, 258.
 Apostasy of alleged Universalists, adduced against the truth of their doctrine, 259.
 Apprehensions general of the church, said to be opposed to Universalism, 252, answer to that objection, 252, 253.
 Armies sent by God against Jerusalem, 167, 168.
 Articles XLII. specially condemn Universalism, 11.
 "XXXIX. condemnation omitted, 11.
 Atonement, universal, said not to prove universal salvation, 266.
 Barbauld, Rev. Rochemont, a Universalist, 12.
 "Mrs. Anna Lætitia, a Universalist, 12.
 Beast spoken of in Apocalypse, not in a future state, 220-222, 236, 237.
 "Before God," meaning of that expression, 241.
 Belief, not to be managed at pleasure, 251.
 Better resurrection explained, 207, 208.
 Better to fall into the hands of God, than into the hands of man, 206, 207.
 Bible creed, 18-22.
 Bible infallibly teaches Universalism, 23-54.
 Blasphemy against the Holy Ghost, 97-101, 134, 135.
 Book of life, meaning of, 243.
 Books were opened, how to be understood, 241.

- Born again, 157-159.
 Bottomless pit here on earth, 239.
 Broad road, meaning of, 84, 85.
 Brown, James, D.D., a Universalist, 12.
 " Rev. John, a Universalist, 12.
 Burnet, Dr. T., a Universalist, 12.
 Burning, a figure of the destruction of the Jews, 77.
 Burn up the chaff, meaning of, 79.

 Capital punishments of the Jews, how distinguished, 214.
 Celebration of the Lord's Supper, 343, proposed form of, 343-346.
 Character of God, as held by Universalists, may be safely imitated, 238, 239.
 Cheyne, Dr. George, a Universalist, 12.
 Christ, all men committed to his care, 24; death of, 34-36; his prayer considered, 168, 169; his solicitude for the salvation of men, 253; how to be reconciled with Universalism, 254-257.
 Christian religion, Lord's Supper, a striking proof of, 333, 334.
 Christians saved, every one of them, at the destruction of Jerusalem, 213.
 Churches, necessity of organization of, 324, 325, 337, 338.
 Church government, form of, 341-343.
 Clement, of Alexandria, a Universalist, 8.
 Coming of Christ in his glory, 124, 125, 185, 186, 189-192.
 " " as a thief in the night, 111.
 Communion of the Lord's Supper, [See Lord's Supper.]
 Confidence in God enjoined by Christ, 43, 258.
 Constitution of a Universalist Society, 301-303.
 " of a Christian church, 340-343.
 Consuming fire, metaphor put for God's judgments, 209.
 Conversion, meaning of term, 109.
 Coppin, Richard, a Universalist, 12.
 Corruptions of the Lord's Supper, 319-324.
 Council, Matt. v. 22, meaning of, 83.
 " Fifth General, condemned Universalism, 10.
 Creed, a Bible form, 18-22.
 Cruelty, not to be charged on God, 111.
 Current of Scripture, said to be in favor of eternal punishment, 272, shown to be incorrect, 272, 273.

 "Damnation of hell," sense of, page 118, does not necessarily imply endless misery, 161.
 Damnation, signifies judgment, 184, 195, is in this world, 195.
 Damned, meaning of the term, 143, 194.
 Daniel's description of the destruction of Jerusalem, 76.
 Darkness, sense of that phrase, 88, not endless, 88.
 Darkness, outer, sense of phrase, 117, 118.
 Day, meaning of term, 176.
 " of destruction and wrath, 60, 179-181.
 " of the Lord, meaning of phrase, 85, 86, 206, 216, 217.
 " that burned as an oven, 77.
 " of judgment, meaning of, 89, 90, 96, 179, 216, 217, said to be denied by Universalists, 267; they do not deny the scriptural account of a day of judgment, 268.

- Dead, small and great, stood before God, 240, 241.**
Death, a common meaning of, 85, 164, 224, 233.
 " of the High Priest, compared with that of Christ, 200.
 " without mercy, sense of, 204.
 " sin unto, 214.
 " the Second, considered, 220 - 235.
 " and hell cast into the lake of fire, 241, meaning of, 242.
 " cannot dissolve our relation to God, 247.
 " to be no more, 53.
 " a detector of the heart, 274.
Deists, Leslie's "Short and Easy Method with," 347 - 381.
Destroy soul and body, meaning of, 92 - 95; authors who treat on this subject, 95.
Destruction of the wicked, 61, 69, 73.
Devil, sense of the term, 132, 133.
Didymus, a Universalist, 9.
Die in your sins, 164, 165.
Diodorus, Bishop of Tarsus, a Universalist, 9.
Disobedience punished under the Gospel, as well as under the Law, 196.
Doubts alleged against Universalists, 259, 260.
Douglass, Neil, a Universalist, 12.
Doway translation, on sin against the Holy Ghost, 98, 99.
Dust, to sleep in, meaning of, 75; to arise from, &c. 75.
Duties of Universalists, 277 - 294; do. of members of Universalist societies, 305 - 308.

Earbury, a Universalist, 12.
Earth and heaven fled away, 240.
Elements melt with fervent heat, explained, 244.
Elevation of the host, origin of, 323.
Empty professions of no avail, 87, 126, 127, 128.
End of the wicked, meaning of, 69, 91, 92, 100, 101, 103, 106, 120, 142, 165, 181.
Endless misery, no safety in believing, 251.
Eternal fire, 218, 219.
 " hell torments overthrown, published, 12.
 " judgments, 196, 197.
 " punishment, current of Scripture, said to be in favor of, 272; that objection shown not to be sustained, 272, 273.
Eternal and everlasting, how used by the Fathers, 13; by the prophets of old, 219.
Evagrius, a Universalist, 9.
Everard, a Universalist, 12.
Everlasting life, 159, 160, [see Life Eternal.]
 " punishment, never mentioned in connexion with the resurrection of the dead, 163.
 " destruction from the presence of the Lord, 191 - 193.
Evidences of revealed religion, 346.
Example of the destruction of Sodom and Gomorrah, 218, 219.

Fabius Marius Victorinus, a Universalist, 9.
Faith, not to be managed at pleasure, 251.

Faith, our duty to make a profession of, 338, 339; what that profession is, 340.

Fearful looking for of judgment, 204.

" thing to fall into the hands of God, sense of that idiom, 206.

" Fear not them which kill the body," 92-96.

Feasts sacred, among the Jews, 318.

Fifth General Council, condemns Universalism, 10.

Fire, a figure of divine judgments, 74, 77, 104, 105, 137, 138, 190, 209, 210, 234, 235, 237.

" unquenchable, 79, 137-140.

" consuming, put for God's judgments, 209, 210.

" and brimstone, 64.

" " lake of, 220-222, 234, 237, 238.

First death, what it signifies, 225.

Flaming fire, (see Fire.)

Forehead, Father's name upon, meaning of that figure, 338.

Forever, and forever and ever, sense of the terms, 220, 238.

Form of Church Government, 341-343.

" Administering the Lord's Supper, 343-346.

Freedom, Religious, established in Massachusetts by Article XI. of Amendments to Constitution, 295.

Furnace of fire, 104, was the city of Jerusalem, 105.

Gaileans, destroyed by Pilate, 144.

Gehenna, passages wherein the word is found, 81; supposed to signify a place of endless punishment, 81; literal sense of, 82; formerly a holy place of idol worship, 82; defiled and disgraced, 82; made a figure of any great evil, 82, 83; authors who have treated on the word, 84; was not used in the Saviour's time to signify endless punishment, 93, 94; described the temporal punishment of the Jews, 118.

General apprehension of church, said to be against Universalism, 252; answer to that objection, 252, 253.

" convention of Universalists, its profession of belief, 18.

Gentiles, fullness of, to be brought in, 119, 165.

" received the Gospel gladly, 172.

Gnostics, received Universalism, 9, 10.

God, the Creator of men, 23; the Father of men, 24; Lord or Owner of men, 24; commits all men to Christ's care, 24; his will to save all, 25; his nature, 26, 27; his wisdom, 27; his pleasure, 28; his purpose, 29; his promises, 30; his oath, 33; his power, 33, 34; how a consuming fire, 209-211; wills salvation of all, 266; his character, as held by Universalists, may be safely imitated, 289.

Gospel, disobedience punished under, as well as under the law, 196.

" glorious results of, among men, 244, 245.

Graves, the term never used in connexion with the immortal resurrection of the dead, 161, 162.

Great day, judgment of 215-217.

Gregory, Bishop of Nyssa, a decided Universalist, 8.

Nazianzus, " 9.

Hand of God, to fall into, sense of that phrase, 206; better than to fall into the hands of men, 206, 207.

- Hartley, Dr. D., a Universalist, 12.
 Harvest, meaning of, 102, 181.
 Hell fire (Gehenna), Matt. v. 22, meaning of, 83, 137; damnation of, 118, fire of, 136, 137.
 Hell (Hades), how employed, 96; sense of in parable of Rich Man and Lazarus, 151 - 153; cast into the lake of fire, 241.
 Hell (Sheol), meaning of, 61 - 64, 71.
 Henderson, John, a Universalist, 12.
 High Priest, death of, previous to the Judgment, 200; compared with death of Christ, 201.
 His own place, to whom the phrase applies, 171.
 Holiness, without which no man shall see the Lord, 208.
 Holy Ghost, sin against, 97 - 101; what it is, 99; hath not forgiveness, 134, 135.
 House of God, judgment began at, 211.
 Hypocrite's hope shall perish, 58 - 61; his joy is for a moment, 59, 60, 72.
- Impossible to renew certain apostates to repentance, 197; not impossible to God, 198; in what sense true, 199, 200.
 " for God to lie, 51.
 Inquisition, not founded by Universalists, 262.
- Jailer, case of, considered, 173 - 175.
 Jerome, at first a Universalist, 9.
 Jerusalem, destruction of, described by Daniel, 76, 222; represented by burning, 77; described as a furnace of fire, 105.
 Jesus, the Christ, testimony of to Universalism, 43, 44; judge, or ruler, 177, 178.
 Jewish sacred feasts, 318.
 Jews, all at last to be saved, 47, 119, 120, 165, 235; rejected Jesus, 166; consequence thereof, 167.
 John, testimony of to Universalism, 52, 54.
 Judas, case of considered, 130 - 134; two accounts of his death reconciled, 132; did not commit self-murder, 133; good, if he had not been born, that proverb considered, 133; "his own place," does not refer to him, 133, 134, 170; fully repented, 133; hope of his salvation, 134; called son of perdition, 169; not irrecoverably lost, 170; words in Acts i. 25 not to be referred to him, 170; but to Matthias, 171, 273.
 Judgment, after the death of the high priest, 200 - 203, 268.
 " began at the house of God, 211; meaning of the word in Matt. v. 22 (83); sense of in Acts xvii. 30 (175 - 178); proof that it took place at the time of the establishment of Christ's kingdom, 229; not at the immortal resurrection of the dead, 230; for at the resurrection Christ's kingdom is given up, not established, 230; judgment beyond the resurrection of the dead, not taught in the Bible, 230, 231; day of, said to be denied by Universalists, 267; answer to that objection, 268.
 " eternal, 196, 197.
 " fearful looking for, 204.
 " to fall under, a fearful thing, 206.

- Judgment, general, took place at destruction of Jerusalem, 187, 188, 229, 238-244; and see other places under *Judgment*.
- " seat of Christ, 186-188, 229.
- "Judgment to come," sense of, 178.
- Judgments of God, established in this world, 73, 74, 91, 176, 177, 216, 217; cause of joy, 177.
- Kingdom of heaven, meaning of the term, 80, 81, 87, 88; rich men shall hardly enter, 113, 114; meaning of in parable of Ten Virgins, 121; what is intended by entering into, 135, 136; to sit down in, with Abraham, Isaac, and Jacob, 146, 147; to be thrust out, 147, 148; sense of in John iii. 3 (158, 159); unrighteous shall not inherit it, 182, 183.
- Lake of fire and brimstone, 220-222, 234, 235; death and hell cast into, 241, 242.
- Last day, last times, explained, 168. [See under End of the world.]
- " plagues, explained, 248, 249.
- Laugh at your calamity, 70.
- Laws of Massachusetts concerning religious societies, 295-301.
- New York, 301.
- Laymen should exercise their spiritual gifts, 315.
- Lazarus and Rich Man, parable of, 148-153.
- Life eternal, scriptural sense of the term, 85, 129, 130, 135, 136, 140, 141, 159, 160.
- Likewise perish, sense of the phrase, 144-146.
- Lord's Supper, object of, 183, 318, 319; examination necessary before participation, 184; took its rise in sacred customs of the Jews, 318; soon corrupted after the death of Christ, 319; corruptions traced, 319-324; if not absolutely an ordinance, still very necessary, 326; good practical effects of, 327; proofs that it is enjoined as an ordinance, 328-330; who may join in the celebration, 330-332; is it necessary to join a church, 332; persons should not be compelled to observe it, 333; one of the striking proofs of the Christian religion, 333, 334; people of doubting, humble minds, kept away from service through fear, 334; their objections noticed, 335, 336; how often the Supper may be celebrated, 343; form of administering the Supper, 343-346.
- Love, the nature of God, 26; of God to sinners, good tendency of preaching it, 287, 288; he first loved men, 288.
- Loss of soul means loss of life, 107-109.
- Lowest hell, meaning of, 57, 58, 61-64.
- Malachi, describes the destruction of Jerusalem, 77.
- Manicheans held to Universalism, 10.
- Maranatha, explained, 184-186.
- Marcellus, bishop of Ancyra, a Universalist, 8.
- Massachusetts, laws of, concerning religious societies, 295-301.

- Matthew xxiv. and xxv. one continued discourse, 121, 122.
 Matthias, referred to in Acts i. 25 (171).
 Morality, as taught by Christ, 286, 287.
 More, Dr. H., 12.
 Murray, John, 12, 13.
 Mystery, an ancient corruption of the Lord's Supper, 320. [See under Lord's Supper.]

 Necessity of the organization of churches, 324, 325, 337, 338.
 "Neither in this world, neither in the world to come," 100, 101.
 "Neither pray I for these alone," 168, 169.
 New Birth, 157 - 159.
 New Hampshire, Supreme Court of, strange decision concerning Universalists, 17; called forth the famous profession of belief, 17.
 Newton, Sir Isaac, inclined to Universalism, 12.
 " Bishop T., a Universalist, 12.
 New York, laws of, concerning religious societies, 301.

 Oath of God, 33.
 Objections to Universalism considered, 250 - 277; are objections against the word of God, 270.
 Offending hand or foot, parable of, 135 - 140.
 Old Testament passages, strange manner employed by some, of weaving them together, 55.
 Opposition to Christ and his apostles, said to be inconsistent with Universalism, 256; answer to that objection, 257, 258.
 "Ordained to eternal life," 171, 172.
 Ordinance of Lord's Supper. [See Lord's Supper.]
 Organization of churches, necessity of, 324, 325, 337, 338.
 Origen, a Universalist, 8.
 Origenists, doubtless Universalists, 9.
 " condemned, 10, 14.
 Outer darkness, sense of the phrase, 117, 118, 123.
 Own place, to whom applies, 171.

 Parable of tares and wheat, 102, 273; of the net, 106, 273; of the unforgiving servant, 110; of the wedding garment, 115; of the ten virgins, 120 - 123; of the unprofitable servant, 123, 124; of the sheep and goats, 124 - 130, 272, 273; of the offending hand or foot, 135 - 140; of the rich man and Lazarus, 148 - 153; of the vineyard, 167.
 Parables, hard to apply them, 112.
 Paradox, remarkable, 259.
 Parallelism of Hebrew poetry, 71.
 Parental character of God, influence of belief in, 289, 290.
 Parliament of England, cruel statutes of, against Universalism, 11.
 Passover, design of, 318, 356.
 Paul, testimony of, to Universalism, 45 - 52.
 Peace with all men, to be followed, 208.
 Peculiar duties of Universalists, 282.
 Penitentiaries, inmates of, generally believers of endless misery, 251.
 Pentecost, design of, 318.

- Perdition, son of, 169.
 Perfection of God, to be imitated, 284-287.
 Perish, sense of that phrase, 66, 144, 145.
 Peterson, John William, a Universalist, 12.
 Peter, testimony of, to Universalism, 44.
 Plagues, threatened for adding to word of God, 248-250.
 Pleasure of God, 28.
 Portion of the wicked, what it is, 64, 65.
 Power of God, 33, 34.
 Pray not for the world, 168, 169.
 Presence of God, sense of that phrase, 68, 191, 192.
 Probation, doctrine of, not taught in the Bible, 271.
 Profession of belief of general convention, 17, 18; how it originated, 17, 18.
 Profession of Faith, a duty enjoined on Christians, 338, 339; what is a Christian profession, 340.
 Profligate and abandoned, falsely said to escape punishment in this life, 265.
 Promise of God, 30; not opposed to threatenings, 32.
 Prophets, testimony of, to Universalism, 36-42.
 Punishment, not endless, 126-128.
 " sorer, of those who apostatized from Christianity, 204, 205; total amount of, in this life, objected to, 265.
 Purpose of God, 29.
 Purves, James, a Universalist, 12.

 Quarrel with the Origenists, 10.

 Ramsay, Chevalier, a Universalist, 12.
 Reapers, what they signify, 103.
 Reformation, commencement of, 11.
 Religious freedom established in Massachusetts, 295.
 Rely, James, a Universalist, 12.
 Repent, all men commanded to, 176.
 Repentance, impossible to renew to, 197; not impossible to God, 198; in what sense true, 199, 200.
 Reprobation to eternal death, not taught in the Bible, 171.
 Restitution of all things, 36, 37.
 Resurrection of the dead to immortality, 154, 157, 271; never described as resurrection from the graves, 162; never mentioned in connexion with retribution, 163, 164; not two classes after it, 264, 265.
 Resurrection, the term does not necessarily apply to resurrection into future life, 160, 161, 225-227, 232, 233, 269.
 Resurrection better, explained, 207, 208.
 " of damnation, 160-164, 230, 231, fulfilled at the destruction of Jerusalem, 232.
 Retribution, never spoken of in connexion with immortal resurrection, 163, 164.
 Revelation of the Lord Jesus from heaven, 190.
 Richardson, Samuel, a Universalist, 12.
 Rich man, hardly enter the kingdom of God, 112, 113.
 Rich Man and Lazarus, parable of, 148-153.

Rich men not always the best members of religious societies, 312, 314, 315.

“ societies, not always the most prosperous, 314.

Righteous, all at last shall become so, 183.

“ scarcely be saved, 212; recompensed in the earth, 212.

“ and wicked, two classes considered, 263-265.

Righteousness of the Scribes and Pharisees, 80.

Sabbath, a wise institution, 315.

Sacrament, an original corruption of the Lord's Supper, 319, [See Lord's Supper.]

Sacred feasts of the Jews, 318.

Sacrifice for sin, none other than that of Christ, 204.

Safe side, the argument for considered, 250, 251.

Salvation of all men, infallibly proved from the Bible, 23-54.

Saved, sense of that phrase, 143, 174, 175, 212.

Saviour of the world, 35, 36.

Scriptural evidences of Universalism, 23-54.

Sealing of a book [or roll], when the event was distant, 246; opposite, when it was near, 246.

Second coming of Christ, 124-126.

“ death, 220, common opinion of, 223; means second destruction of the Jews, 223, 228.

See God, an expression drawn from the custom of eastern kings, 208, 209.

Separation, between good and evil, 163.

Seven last plagues explained, 248, 249; poured out upon the earth, 249, 250.

Sheep and Goats, parable of, 124-130; fulfilled at the coming of Christ, 272, 273.

“ Short and Easy Method with the Deists,” 347-380.

Siegvolk, Paul, a Universalist, 12.

Sin against the Holy Ghost, 97-101; in what it consists, 99; the sense in which it hath not forgiveness, 134, 135.

Sin of every description to be pardoned, 98.

Sin unto death, 214.

Sinning wilfully, what does it mean, 203.

Skinner, Rev. Dr., Bible Creed, 18-22.

Sleep in dust, signification of, 75.

Societies, formation of, 204; laws of Massachusetts concerning, 215-301; do. of New York, 301; Constitution for, 301-303; duties of members of, 305-308; true prosperity of described, 308-312; members of should contribute liberally to the support of the Gospel, 313.

Sodom and Gomorrah, destruction of, 64; more tolerable than that of the Jews, 89; an example, 218.

Solicitude of Christ and his Apostles, 253-256.

Son of perdition, sense of phrase, 32, 160, 170.

Soul put for life, 106, 107.

Sowing and reaping, a figure employed to represent connexion between crime and punishment, 265.

Spirit shall not always strive with man, 57.

Stonehouse, Sir George, a Universalist, 12.

Strait gate, meaning of, 84.

Strive to enter in, meaning of, 148.

Supper, [See Lord's Supper.]

Sybilline Oracles, Universalism defended in, 8.

Taking away from the word of God condemned, 248.

Targums, date of, 94.

Temporal judgments, under figure of fire, [See Fire.]

Tendency of Universalism, said to be corrupt, 262; answer to that objection, 262, 263.

Ten virgins, parable of, 120 - 123.

Terror of the Lord, meaning of, 188, 189.

Testimony of prophets to Universalism, 36 - 42; of Jesus, 43, 44; of Peter, 44; of Paul, 45 - 52; of John, 52, 53.

"That day," meaning of, 85, 86, 179 - 181.

Theodore, Bishop of Mopsuestia, a Universalist, 9.

Thessalonians, troubled by the Jews, 189, 193, 194.

This generation, sense of phrase, 118.

"Thou shalt surely die," sense of, 56.

Threatenings, not opposed to promises, 32.

Throne of Christ's glory, 239, 240.

Tillotson, Archbishop 12.

Titus, bishop of Bostra, a Universalist, 8.

Torn in pieces, sense of the phrase, 68.

Two classes among mankind considered, 263 - 265.

Unitarians, early English, were Universalists, 12.

Universal atonement, alleged not to prove universal salvation, 266.

Universalism, taught in the Old Testament, 7; in the New, 7, 8, early traces of, 8 - 10; condemnation of by Fifth General Council, 10; soon met less favor, 11; appears anew at the Reformation, 11; number of preachers of, in the United States, 13; no new doctrine, 13; how at first put down, 14; scriptural evidences of, 23 - 54; objections to considered, 250 - 277; falsely said to be contrary to the dictates of prudence, 250; general apprehensions of the church said to be opposed to, 252; answer to that objection, 252, 253; said to be of a corrupt moral tendency, 262, answer to that objection, 262, 263; said to fail in the hour of death, 274; that objection answered, 274 - 277; exalts the character of God, 267; to be tested must be put in practice, 291, 292.

Universalists, who they are, 7, 277, 278; what do they believe, 15; are not infidels, 15; are not distinguished merely by a disbelief in future punishment, 16; the distinguishing point of their faith, 16, 17, 22; admit of no distinction on the subject of limited future punishment, 17; alleged not to take the safe side, 250; primary question with, 252; such as never believed Universalism renounce it, 259; falsely said to be doubtful of their cause, 260; objected to, because they believe in

[Universalists,] too much punishment, 265; said to deny the day of judgment, 267; answer to that objection, 268; believe that all at last will repent and be saved, 269; an objection stated thereto, 269; alleged to believe in another state of probation, 270; answer to that objection, 271, 272; what are the duties of, 277-294; two kinds of, positive and negative, 278-280; am I really a Universalist, the test, 280, 281; believe in a God, whose character may be safely imitated, 289; the necessity of their living according to their faith, 289, 290; some dishonor the name they bear, 291; feel a deep interest in sustaining the Christian religion, 346.

Universalist churches, [See under churches.]

“ societies, [See under societies.]

Unprofitable servant, parable of, 123, 124.

Unquenchable fire, 79.

Ungodly shall not inherit the kingdom of God, 182, 183.

Vengeance taken on the Jews, 190, 191; belongs to God, 206.

“ of eternal fire, 218, 219.

Vision shut up, when the event was distant, 240.

Vital godliness, essential to Christian character, 293, 294.

Watchfulness enjoined, in view of Christ's coming, 121.

Wedding garment, meaning of, 116.

Weeping and gnashing of teeth, sense of, 117, 118, 147.

“ What must I do to be saved ?” 173-175.

Whiston, William, against eternal torments, 12.

White, Jeremy, a Universalist, 12.

“ Whither I go, ye cannot come,” 164, 165.

Wicked, shall not escape, 59; the triumphing of, short, 59, 60; shall be turned into hell, 61-64; have their portion in this life, 64; what is their portion, 64, 65; shall perish, 66, 67; falsely said that they generally embrace Universalism, 260; answer to that objection, 261, 262.

Will of God to save all men, 23, 266; yet it is alleged all will not be saved, 266; answer to that objection, 267.

Winchester, Rev. Elhanan, 13.

Winnowing fan, what is intended thereby, 78.

Winstanley, Gerard, a Universalist, 12.

Wisdom of God, 27; wisdom personified, 70.

World to come, sense of that phrase, 100, 101, 141, 142.

World, end of, [See End of the World.]

Worm that dieth not, 138, 139.

Worthy to obtain resurrection, meaning of, 154, 155, 156.

Wrath of God, 160, 178, 179-181, 236, 237, 243, 249.

to come, meaning of, 77, 78, 181.

day of, 179, 180; came on unbelieving Jews, 181.

Zeal, importance of, 303; we can never impart it to others, unless we have it in ourselves, 304, 305.

INDEX OF AUTHORS.

- ALLEN**, President of Bowdoin College, on Deut. xxxii. 22, (58); views of Psalm ix. 17, (62).
- Athenæus**, on the lights used by the Jews, 117.
- Austin**, on the word *angel*, 215.
- “ **Rev. Dr.**, of Worcester, Mass., his melancholy end, 255.
- Authors of Improved Version**, on Rom. v. 18, 19, (46).
- Bache**, Mrs., daughter of Dr. Franklin, testimony to her father's belief in Universalism, 292.
- Balch**, Rev. A. L., his happy death, 276, 277.
- Balfour**, Rev. Walter, his First Inquiry replied to by President Allen, 62; on the relation between Matt. xiii. 37-43 and 47-50; (106); on punishment of Gentiles not being in the future state, 180; believes the Lord's Supper to be enjoined as an ordinance, 323, 330; on the words *damned* and *damnation*, 194, 195; wrote on objections to Universalism, 277; his First Inquiry quoted and referred to, 62, 84, 96, 154, 277; Second do. 101, 105, 106, 123, 130, 194; Essays, do. 91, 178, 195, 213; Letters to Hudson, 96; Reply to Sabine, 91, 96; Reply to Stuart, 96; Article in Universalist Magazine, Vol. V., on 2 Thess. i. 7-10, (194).
- Ballou**, Rev. H., one of the committee for forming Profession of Belief, 17; view of Matt. 10, 23, Luke xii. 4, 5, (95, 96, 144); on sin against the Holy Ghost, 101; on Matt. xxv. 46, (130); on parable of Rich Man and Lazarus, 153; on 2 Cor. v. 10, (189); on 2 Thess. i. 7-10, (194); do. ii. 11, 12, 194, 195; on Heb. ix. 27, (203); 1 Peter iv. 17, 18, (213); on the Second Death, 223.
- Ballou**, Rev. H. 2d, History of Universalism referred to, 11; view of judgment of Sodom and Gomorrah, 89; view of Matt. x. 23, (96); view of Matt. xix. 23, 24, (112); his views on the organization of churches, and the Lord's Supper, 324-328.
- Bellamy**, Dr., his misery in his sickness, 255.
- Belsham**, on the resurrection of the dead to happiness, 48.
- Bernard**, Count of Barcelona, signed a treaty with the sacramental wine, 321.
- Blount**, the blasphemer, committed self-murder, 375, *note*.
- Burnet**, Bishop, on the phrase “eateth and drinketh damnation to himself,” 184.
- Calmet**, on Anathema Maranatha, 185.

- Campbell**, on phrase "wrath to come," 77, 78; on the word *ἀπὸ-
ξαι*, 132; on the term "damned," 143; on Luke xx. 35,
36, (156); on the phrase "*ἀνάστασις τῶν νεκρῶν*," 225.
- Capellus (Jacobus)**, on Heb. xi. 35, (208).
- Carlstadt**, took the proper ground in regard to the Eucharist, 323.
- Charles the Bald**, signed a treaty with the sacramental wine, 321.
- Chillingworth**, on the authority of the Bible, 264.
- Christian Intelligencer**, quotation from, on the resurrection of the
dead, 157.
- " Messenger, quotation from, on "lake of fire," 222.
- Clarke**, Dr. Adam, the Methodist, on prayer for all men, 25; on the
words "full of mercy," 27; on Rev. iv. 11, (28); on Isaiah
liii. 10, (28); on Gen. xii. 3, (31); on the oath of God, 33; on
Acts iii. 21, (37); on Gospel Feast, 40; on Titus ii. 11, 12,
(51); on phrase "thou shalt not surely die," 56; on Gen.
vi. 3, (57); applies Deut. xxxii. 22, to temporal judgments,
58; on the opinions of Zophar, Job xi. 1, (59); on Ps. ix.
5, (61); on Ps. xi. 6, (64); on Ps. xvii. 13, 14, (65); on Prov.
i. 26-29, (70); on Dan. xii. 2, (76); on Mal. v. 1, (77); on
"wrath to come," 78, 181; on Matt. iii. 12, (78); v. 22, (81,
82); on "entering the strait gate," 84, 85; on phrase "day
of judgment," 90; on *ψυχὴ* in Matt. xvi. 25, (109); on the
words of Christ, Matt. xxiii. 37, (119); on the word *ἀπὸ-
ξαι*, 132; on case of Judas, 133, 134; on Gehenna of fire,
137; on phrase "world to come," 141; on the words, "ye
shall all likewise perish," 145, 146; on Acts i. 25, (171); on
the phrase "the saved," 175; on the terror of the Lord, 188;
on 2 Thess. ii. 11, 12, (194); on Heb. xi. 35, (207); on 1
Peter iv. 17, 18, (211, 212); on the sin unto death, 214,
215; on the beast mentioned Rev. xix. 20, (221).
- Cobb**, Rev. S., on destruction of soul and body in Gehenna, 95, 96.
- Cooke**, Rev. Parsons, on Deut. xxxii. 22, (57); adduces Ps. ix. 17,
in proof of endless punishment, 61; do. xlix. 14, 15, (67).
- Cowper**, the poet, his religious melancholy, 255; produced by ter-
ror of eternal judgment, 256.
- Crellius**, on the better resurrection, Heb. xi. 35, (208).
- Cruden**, on words *eternal, everlasting, &c.*, 127.
- Davis**, Rev. J. M., on Deut. xxxii. 22, (57); adduces Job viii. 13, 14,
as proof of endless punishment, 58; do. Ps. ix. 17, (61); do.
Ps. xi. 6, (64); do. xvii. 13, 14, (64); do. i. 22, (67); do.
Prov. i. 26-29, (70); do. xi. 7, (71).
- Doddridge**, Dr., on the better resurrection, Heb. xi. 35, (208).
- Dodds**, Rev. J. B., on Matt. x. 28; Luke xii. 4, 5, (96); on the Sec-
ond Death, 223, 235.
- Donnegan**, *ὁσαύτως* and *ὁμοίως*, 145, *note*.
- Edwards**, Dr. Jonathan, adduces Job viii. 13, 14, as proof of endless
punishment, 58; do. Job 11. 20, (59); do. Ps. xvii. 13, 14,
(64); do. Prov. i. 26-29, (70); do. xi. 7, (71).
- Eleazar**, Rab., on oath of God, 33.
- Ely**, Dr. E. S., adduces Job xxi. 30, as proof of endless misery, 60;
do. Ps. i. 5, 6, (61); do. ix. 17, (61); do. xi. 6, (64).
- Ely and Thomas's Discussion**, 60, 62.

Expositor and Universalist Review, referred to and quoted from 8, 11, 62, 79, 81, 84, 89, 95, 96, 102, 106, 110, 130, 144, 178, 203, 213, 223, 324 - 328.

Eusebius's account of two persons who suffered unquenchable fire, 79.

Ferriss, Walter, one of the committee who formed Profession of Belief, 17; drawn up by him, 18.

Franklin, Dr. Benjamin, his testimony to the beneficent tendency of Universalism, 292.

Fuller, Andrew, adduces Ps. xvii. 13, 14, in favor of endless misery, 64.

Gill, Dr., on phrase "wrath to come," 78.

Grotius, on Dan. xii. 2. (77); on a common Hebraism, 98; on Rev. xxii. 18, 19, (250).

Hallett, Mr., on the better resurrection, Heb. xi. 35, (208).

Hammond, Dr., on the wrath to come, 78; on unquenchable fire, 79; on the judgment of Sodom and Gomorrah, 90; on the words "ye shall all likewise perish," 145; on the better resurrection, Heb. xi. 35, (208); on 2 Peter iii. 7 - 13, (213); on death being cast into lake of fire, 242; on Rev. xxii. 18, 19, (249, 250).

Hanscom, Rev. William C., interesting account of his last moments, and death, 275, 276.

Haweis, Dr., on the phrase "judgment to come," 178.

Hawes, Dr., [of Hartford, Conn.] his manner of connecting scriptural phraseology, 55; adduces Job viii. 13, 14, as proof of endless punishment, 58; do. Job xi. 20, (59); do. Ps. ix. 5, (61); do. ix. 17, (61); do. xi. 6, (64); do. xxxvii. 20, 38, (66); do. l. 22, (67); do. Prov. i. 26 - 29, (70); do. xi. 7, (71); do. xxiv. 20, (72).

Hay, P. Jr., on Matt. x. 28, (96).

Horne, on the capital punishments of the Jews, 214.

Improved Version, authors of, on Rom. v. 18, 19, (46).

Innocent the Third, established transubstantiation by decree, 322.

Jonathan Ben Uzziel, Targum of, referred to, 94.

Josephus, on awful punishments of Jews at destruction of their city, 205.

Kenrick, on connexion between Matt. xxiv. and xxv. (121); on Matt. xiv. 13, (123).

Kimchi, on Isaiah lxvi. 24, (139).

Lathe, Z., one of the committee for forming Profession of Belief, 17.

Lee, Luther, his view of the penalty of the divine law, 56; adduces Ps. ix. 17, in proof of endless punishment, 61; on the end of the wicked, 69; adduces Prov. i. 26 - 29, in favor of endless punishment, 70; on Matt. x. 15, (89).

Leigh's Crit. Sacr., on the word *angel*, 215.

Leslie, Rev. Charles, his "Short and Easy Method with the Deists," 347 - 380.

- Lightfoot, on the testimony of the prophets, 38; on Deut. xxxii. 22, (58); on dwelling with devouring fire, 74, 75; on "wrath to come," 78, 181; authority referred to on coming of Christ, 87, *note*; on end of Jewish age, 106; on Isaiah lvi. 24, (139); on Anathema Maranatha, 186.
- Locke, on Anathema Maranatha, 185.
- Luther, Martin, slightly corrected the errors concerning the Eucharist, 323; disapproved the more scriptural views of Zuinglius and others, 324.
- Macknight, Dr., on phrase "of πολλοί," 45; on the word "creature," in Rom. viii. 21, (47); on the phrase "THE SAVED," 175; on 1 Peter iv. 17, 18, (201); on angels who fell from their first estate, 215.
- Magazine and Advocate, quoted from, on Rev. xxii. 11, (245).
- Manley, Rev. William E., on Matt. x. 28, and Luke xii. 4, 5, (96).
- Merritt, Rev. T., controversy with Rev. H. Ballou, 194.
- Modern History of Universalism, 15.
- Murray, Rev. John, his last hour, 274.
- Napoleon's figure on burning of Moscow, 242.
- Nevins, Rev. S., on the expression to "see God," 209.
- Newcome, Archbishop, on phrase "all things," 30, 50.
- Noble, Rev. S., on connexion between Matt. xxiv. and xxv. (123.)
- Onkelos, Targum of, referred to, 94.
- Ovid's Metamorphoses, how to be understood, 364.
- Owen, Dr., on Heb. xi. 35, (208.)
- Paige, Rev. L. R., criticisms on Matt. xvi. 25, 26, (107); on John v. 28, 29, (160 - 164); his Selections referred to and quoted from, 79, 81, 84, 97, 98, 101, 102, 105, 110, 115, 194, 213, 250.
- Parables, Illustrations of, referred to, 78, 87, 102, 106, 115, 130, 148, 153.
- Parkhurst, on restitution of all things, 86; on phrases of πολλοί and πάντας ἀσθόνους, 45; on Matt. v. 22, (81); on the Heb. word Nephish, 107; on the Gehenna of fire, 137; on the words ὁσαύτως and ὁμοίως, 145; on the word ἀνάστασις, 225.
- Paschasius, Radbert, the first to assert transubstantiation, 321, 322.
- Pearce, Bishop, on phrase "wrath to come," 78; on judgment of Sodom and Gomorrah, 90; on connexion between Matt. xxiv. and xxv. (121); on the words, "ye shall all likewise perish," 145.
- Peirce, on Heb. vi. 2, (196, 197).
- Photius, his condemnation signed with sacramental wine, 321.
- Phyrrhus, " " " " 321.
- Pickering, Rev. D., his exposition of Heb. ix. 27, (200); his Lectures on Divine Revelation, 346.
- Plutarch, on the lights used by the Jews, 117.
- Prideaux's Life of Mahomet, quoted, 363.
- Priestley, Dr. Joseph, on Acts i. 25, (171); his testimony to his belief in Universalism, 292.

Proudfit, Dr., applied parable of Virgins to destruction of Jerusalem, 121.

Rayner, Rev. M., his work on parable of Rich Man and Lazarus, 154.

Richards, G., one of committee for forming Profession of Belief, 17.

Robinson, Prof., on the words *eternal*, *eternity*, 127.

Saurin, his testimony to the awful effect of believing in endless misery, 256.

Skinner, Rev. D., his Bible Creed, 18.

" Rev. Warren, on Second Death, 223.

" Rev. O. A., his "Universalism Illustrated and Defended," 110, 130, 178.

Smith, Rev. S. R., his "Causes of Infidelity Removed," 347.

" T. S., on phrase "everlasting," 130.

Stochlus, on restitution of all things, 36.

Streeter, Zebulon, one of committee for forming Profession of Belief, 17.

Strong, Rev. Dr., adduces Job xi. 20, as proof of endless punishment, 59; do. xxi. 30, (60); do. xxxi. 3, (61); do. Psalm i. 5, 6, (61); do. ix. 5, (61); do. ix. 17, (61); do. xi. 6, (64); do. xvii. 20, 38, (66); do. lxviii. 2, (68); do. cxlv. 20, (69); do. Prov. i. 26-29, (70); do. xi. 7, (71); do. xxiv. 20, (72); preached funeral sermon of Rev. E. Winchester, and bore full testimony to his excellent character, and constancy in the faith, 275.

Stuart, Prof., on Heb. ii. 9, (34); on τὸ πᾶν or τὰ πάντα, 49, 50; on the spiritual worship of Christ, 53; adduces Psalm ix. 17, in proof of endless punishment, 61; judicious remarks on Prov. v. 5, (71); on the judgment, Matt. v. 22, (83); on the word everlasting, 126.

Tenney, Rev. Dr., his testimony in regard to Dr. Austin, 255.

Thacher, Rev. Moses, author of a series of objections against Universalism, 273, *note*; fallen from the clerical office, 274, *note*.

Thayer, Rev. T. B., his Christianity against infidelity, 346.

Theodore, (Pope,) mixed sacramental wine with ink, to sign a solemn decree, 321.

Thomas, Ev. A. C., on the phrase "reserved to destruction," 60.

Tillotson, Archbishop, on the parable of Rich Man and Lazarus, 150.

Universalism, Ancient History of, referred to, 11; Modern do. 15, 16.

Universalist Expositor, [See Expositor and Universalist Review.]

Wakefield, on word ἀνέχεσθαι, 132; on Anathema Maranatha, 185.

Warburton on Psalm xvii. 13, 14, (65); on do. xlix. 14, 15, (67); on Prov. xi. 7, (72); do. xiv. 32, (72).

Whitby, on Rom. xi. 36, (47); on being in kingdom of heaven, with Abraham, &c., 88; on enduring to the end, 91, 92; on the phrase "this generation," 118; on the phrase "worm dieth not," 138; on αἰώνιος, eternal, 127; on Rom. ii. (180); on the punishment of Sodom and Gomorrah, 218, 219; on

- [Whitby,] by Rev. xx. 4, (239); on parable of Rich Man and Lazarus, 150; on the phrase "τὰ διὰ τοῦ σώματος," 187.
- White, Rev. Thomas, on Rom. viii. 21, (46).
- Williamson, Rev. I. D., his Argument for Christianity, 347.
- Winchester, Elhanan, his Dialogues, 130; an account of his last moments, 274; testimony to the excellence of his character, by Dr. Strong, 275.
- Witsius, on 2 Peter iii. 7 - 13, (213).
- Young, Dr. E., extract from, 23; exultation on destruction of death, 243.
- Zuinglius, took the proper ground in regard to the Eucharist, 323; a man of capacious mind, 324.

INDEX OF TEXTS.

	Page		Page
Gen. ii. 17,	56	Josh. xviii. 16,	137
iii. 15,	38	xxiv. 1,	241
iv. 16,	68, 191	1 Sam. ii. 8,	75
vi. 3,	57	xx. 32,	214
xii. 3,	30	xxxi. 16,	214
xiii. 15,	127	2 Sam. vii. 16,	127
xvii. 1,	19	xix. 28,	214
8,	74, 127, 193, 216	xxiv. 14,	206
xxii. 18,	30, 31, 33	1 Kings ii. 19,	209
xxvi. 3, 4,	31	viii. 51,	105
xxviii. 14,	31	xiv. 6,	214
xlvi. 4,	74, 193, 216	7,	76
xliv. 10,	29	xvi. 1,	76
25,	74, 127, 193, 216	2,	75
36,	127	xvii. 21,	207
Exodus iii. 6,	156	2 Kings iv. 34,	207
xv. 7-10,	66	viii. 4,	354
10,	128	xxiii. 10,	137
xviii. 12,	241	xxiv. 20,	192
xxviii. 29, 30,	268	1 Chron. xvi. 27,	68
xxxii. 10,	210	33,	68
13,	33	xvii. 14,	127
xxxiii. 3,	210	xxiii. 4,	355
14, 15,	68	Neh. viii. 15,	318
14-17,	191	Job iii.	133
xl. 15,	74, 193, 216	viii. 13, 14,	58
Levit. xvi. 34,	74, 193, 216	xi. 1,	59
xxvi. 39,	225	20,	59
Numb. viii. 17, 18,	354	xx. 4-28,	65
xv. 30,	204	5-7,	59
xxi. 8,	190	29,	65
9,	354	xxi. 30,	60, 181
xxv. 13,	74, 193, 216	xxiii. 13,	26
xxvii. 21,	355	xxiv. 18,	65
xxxv. 25,	356	xxvii. 8,	60
26,	356	13-23,	61
Josh. iii. 5,	359	xxviii. 3,	88
15,	359	xxxi. 3,	61
iv. 6,	358	xxxvi. 13,	181
18,	360	xlii. 6,	75
xv. 8,	137	Psalms i. 3,	20

Psalms i. 5, 6,	61	Prov. xi. 10,	66
ii. 8,	25, 266	31,	74, 163, 176, 212
ix. 5,	61	xii. 28,	85
17,	61, 62	xiii. 15,	21
xi. 6,	64	xiv. 32,	72
xvi. 5,	65	xxiii. 14,	71
xvii. 13, 14,	64	xxiv. 20,	72
xxii. 27,	38, 269	33, 34,	75
xxxvii. 38,	66	xxix. 1,	73
xliv. 25,	75	Eccles. iii. 20,	264
xliv. 14, 15,	67	vii. 20,	263
i. 22,	67	xii. 13,	22
lviii. 11,	73, 91, 176	14,	73
lxviii. 2,	68	Isaiah i. 18,	39, 98
lxxii. 11, 17,	38	31,	139
lxxiii. 26,	68, 69	ii. 2,	39
lxxxv. 10,	65	ix. 2,	88
lxxxvi. 9,	19	xiii. 9,	181
12, 13,	38, 269	19,	220
lxxxix. 30-35,	63	xiv. 4,	152
xcv. 2,	21	9,	152
7-11,	68	10,	152
xcvi. 10-13,	176	24,	29
xcvii. 5,	177	27,	29
xcviii. 4-9,	68	xvii. 13,	65
c. 2,	177	14,	65
ciii. 8, 9,	68	xxv. 6,	39
cix. 25,	39	7,	40
cxiii. 7,	75	8,	40
cxiv. 7,	75	12,	75, 76
cxvi. 3,	68	xxvi. 5,	75, 76
cxix. 57,	63	9,	176
68,	65	19,	75
67,	20	xxviii. 15,	233
cxixvi. 38	21	18,	233
cxlii. 5,	65	xxix. 10,	76
cxlv. 8,	65	xxx. 8,	238
9,	39	xxxi. 9,	74, 77, 105
10,	19, 39	xxxiii. 14,	74
20,	39	xxxiv. 8-10,	234, 238
cxlvii. 5,	69	10,	139
Prov. i. 20,	19	xl. 5,	40
26-29,	70	xlvi. 4,	176
32,	70	7,	88
iii. 17,	21	xlvi. 16,	88
18,	21	xlvi. 21,	19
v. 5,	21, 85	23, 24,	22, 33, 239
vi. 9-11,	71	xlvi. 10,	29
viii. 35,	75	11,	29
ix. 18,	85	xlvi. 1,	75, 76
x. 17,	71	xlvi. 10,	105
24,	85	xlvi. 6,	41
xi. 7,	54	8,	176
	71	li. 17,	76

Isaiah lii. 2,	75, 76	Ezek.	
liii. 10,	28	xxxvi. 2,	219
11,	20, 35, 266	xxxvii. 3-14,	226
liv. 7, 8,	21	11-14,	162
lv. 10, 11,	24, 29, 40	xliii. 8,	210
lvii. 16,	41, 57	Dan. ii. 44,	229
16-18,	21	iv. 15, 23,	65
20, 21,	21	35,	26, 267
lviii. 12,	219	vii. 9-14,	229
lxv. 17-21,	138	14,	42
lxvi. 22,	138	viii. 26,	246
24,	138	xii. 1,	231
Jer. iv. 4,	139, 190	2,	75, 222, 225, 231
26,	68	1-3,	76
vii. 1-7,	238	3,	128
20,	139	4,	246
29-34,	118	5-11,	231, 232
31-34,	82, 137	7,	76
viii. 20,	102	9,	246
ix. 16,	210	10, 11,	76
xi. 4,	105	12, 13,	246
xiv. 12,	66, 210	Hosea xiii. 9,	73
xvii. 4, 27,	139	14,	42
xviii. 15, 16,	219	Joel ii. 1,	86, 216, 217
xix. 1-15,	118	2,	86
8,	82	iii. 13,	102
8-12,	137	Amos ix. 3,	233
12,	82	Jonah i. 3,	68, 191
xx. 14-18,	133	10,	68
xxi. 12,	190	ii. 2,	63
xxiii. 39, 40,	192, 219	Micah iv. 5,	128
xxv. 5,	238	vi. 8,	24
9,	219	vii. 18,	42
xxxi. 33, 34,	41, 270	Nahum iii. 18,	75, 76
xlvi. 45,	190	Hab. iii. 6,	74, 129, 193, 216
i. 40,	220	Zeph. i. 8-18,	180, 181
li. 39,	219	12-18,	86
Lam. ii. 3, 4,	190	14,	217
iii. 11,	68	ii. 9,	219
24,	65	Zech. xiii. 1-8,	176
31, 32,	21	xiv. 6-9,	176
31-33,	42, 128	Malachi ii. 10,	19, 24
iv. 6,	90	iii. 2,	176
xx. 47, 48,	139	iv. 1,	77
Ezek. vii. 1-15,	69	1, 5,	222
xviii. 4,	24	Matt. ii. 10,	94
xxii. 17-22,	74, 77, 105, 222	iii. 2,	80, 90, 136
234, 243	234, 243	7,	77, 181, 196
xxiv. 23,	225	12,	73, 139, 243
xxvi. 20, 21,	219	iv. 17,	86, 126, 176
xxxi. 15-18,	151	v. 20,	86, 109
xxxiii. 10,	225	22,	81, 83, 137
11,	28, 225	29, 30,	81, 84, 135
xxxv. 9,	219	44,	27, 234, 239

Matt. v. 48,	284, 289	Matt. xix. 28,	130, 240
vi. 10,	25	29,	140
25,	94	xx. 20-23,	209
25-34,	43, 258	xxi. 40,	167
vii. 13,	84	xxii. 7,	104, 115, 167
14,	84	11-13,	115
21,	87	13,	117, 243
22, 23,	85	29,	155
24-27,	87	30,	37, 44, 155, 271
viii. 11,	87, 147	xxiii. 13,	44, 159
12,	87, 117	15,	81
21-23,	116	32,	181
ix. 37, 38,	102	33,	81, 118, 195
x. 7,	80, 136	34,	118
15,	89	35,	211
22,	91	36,	188, 189, 273
23,	126, 273	37,	118
28,	81, 92, 94, 95	39,	119
39,	106	xxiv. 3,	103
xi. 23,	153	6,	103
22-24,	96	9,	211
28-30,	21	13,	92, 103, 120
xii. 22-32,	97	14,	103
28,	80, 136	15,	76, 232
31, 32,	97, 134	15-21,	120
32,	100, 141	16,	232
36,	102	16-18,	191
41, 42,	102	21,	76, 118, 211, 231
xiii. 32,	142	22,	211
37-43,	102-106	24,	163, 372
39,	273, 103	30,	104, 190
40,	103, 142, 273	31,	104
42,	117, 222, 243	32,	92
47-50,	106	32-34,	120
49,	142, 273	33,	92
50,	117, 243	34, 103, 104, 188, 189,	190, 191, 273
xvi. 6,	43	36,	120
12,	43	40-44,	120
18,	153	42,	121
23,	133	51,	65, 117
25,	109	xxv. 1-13,	120-130
25, 26,	106	13,	121, 123
27,	21	14-30,	123
27, 28,	104, 120, 121,	30,	117
	163, 182, 188,	31, 104, 124, 188, 189,	222, 240, 272
	189, 222, 272	32,	241
xviii. 3,	109, 182	41,	128, 129, 222
9,	81, 135	42,	123
10,	209	46,	124, 128, 129, 163
15,	342	xxvi. 14-16,	130, 132
16,	342	24,	130, 133
17,	342	47-50,	133
32-35,	110		
xix. 23, 24,	112		

Matt. xxvi. 56,	131	Luke xvii. 19, 20,	80, 136
69-75,	131	30, 31,	190
xxvii. 3-5,	131	xviii. 2-5,	111
5,	132	7, 8,	191
24,	131	17,	109, 154
52, 53,	162	24, 25,	154
xxviii. 18,	42	29, 30,	140
20,	362	35, 36,	154, 156
Mark iii. 29,	97, 100, 134	xx. 35, 36,	37, 44, 163
iv. 19,	142	xxi. 22,	191
vi. 11,	135	34,	86
viii. 35-37,	106, 135	xxii. 19,	318
38,	104, 120, 125,	John iii. 3,	157
189, 190, 339		7,	157
ix. 1,	104, 120, 125,	16,	27
189, 190		35,	20, 25
43-48, 81, 84, 135, 139		36,	159
x. 15,	109, 140	iv. 34,	26
24, 25,	112, 140	42,	35, 36
29, 30,	140	v. 22,	91
xii. 24, 25,	155	24,	129, 140
29,	119	25,	269
xiii. 3,	91	28, 29,	160, 222, 225
12, 13,	211	230, 269	
xiv. 21,	130, 142	vi. 37,	20, 25, 30, 266
xvi. 16, 17, 18,	143	39,	30
Luke i. 6,	241	53-60,	345
ii. 10,	35	63,	345
iii. 7,	77, 143	70,	132
17,	78, 139, 143	vii. 34,	164
23-38,	38	viii. 21,	164, 214
iv. 22,	43	24,	214
vi. 35,	27	56,	176
vii. 50,	174	ix. 39,	73, 91, 177
ix. 24, 25,	106, 143	xi. 11-14,	75
26, 27,	104, 120, 125,	xii. 31,	73, 91, 176
190, 272		32,	29, 35, 266
x. 12-15,	143	48,	166
15,	153	xiii. 33, 36,	165
xi. 31, 32,	144	xiv. 1,	166
xii. 4,	92, 144	2, 3,	166
5,	81, 92, 144	27, 28,	166
10,	144	xvi. 2,	111
46,	65	xvii. 2,	20, 25
xiii. 3-5,	144, 145	3,	141
24,	84	4,	267
28, 29,	117, 146	6-19,	169
34, 35,	112, 118, 148	9,	168
xiv. 12-14,	148	12,	132, 169
16-24,	115	20,	169
xv. 11,	66	xviii. 20,	362
xvi. 8,	142	31,	263
19-31,	148	xix. 7,	263
vii. 3, 4,	342	xx. 22, 23,	120, 125, 273

Acts	i. 10, 11,	36	Romans x. 27, 28, 29,	304
	18,	132	xi. 24-27,	235
	24,	171	25, 26,	47, 129
	25,	133, 170, 171	26, 27	52, 119, 165
	ii. 16-20,	217	32,	89, 165
	36,	19	36,	47
	41,	362	xii. 2,	143
	47,	175	xiii. 11,	122
	iii. 20, 21,	22, 36, 37	xiv. 7, 8,	47
	25, 26,	32	8, 9,	247
	iv. 4,	362	9,	48
	20,	367	10,	186
	x. 10-15,	45	17,	182
	33,	68	xvi. 25,	197
	xi. 5-10,	45	25, 26,	129
	xiii. 44, 45,	194	1 Cor. i. 18,	175
	48,	171	vi. 9, 11,	182
	49, 50,	194	viii. 5, 6,	19
	xiv. 2,	194	x. 11, 92, 100, 103,	142, 273
	19,	194	xi. 20-22,	183
	xvi. 30,	173	24-27,	183
	xvii. 5,	194	26,	319, 343
	5-7,	189	29,	183, 196
	11-13,	194	34,	196
	26,	19, 23	xii. 3,	185
	30, 31,	175	xv. 2,	174
	xviii. 12, 13,	194	22, 20, 48, 157,	183, 264
	xix. 32,	332	24,	230
	33,	194	24-28,	20
	xxiii. 14,	184	26,	48
	xxiv. 25,	178	28, 54, 183, 272,	341
Romans i. 18,	21-32,	179	34,	76
	ii. 3-6,	178	42-44,	49, 264
	4,	20	42-57,	163
	5,	191	44-46,	108
	6, 9,	21	49,	37, 157
	24,	180	51,	157, 247, 264
	iii. 3, 4,	270	52,	264, 272
	10,	263	54,	40, 49
	iv. 22,	34	55,	42, 273
	v. 18,	45	58,	208
	19,	45, 46	2 Cor. ii. 15,	175
	20,	46, 170	v. 10,	186, 188
	21,	46	17,	30, 48
	vi. 23,	45	19,	49
	viii. 6,	85	vi. 2,	176
	21,	46	i. 4,	254
	ix. 3,	184	Gal. 8, 9,	185
	x. 9,	50	iii. 8,	39
	23,	203	16,	31
	25,	203	21,	38
	26,	203	28, 29,	42
	26-31,	203		

Gal.	iv. 18,	303	Heb.	vi. 5,	142
	v. 19-21,	189		13,	33
	vi. 10,	22		18,	33, 51
Eph.	i. 9, 10,	29	viii.	8-11,	129
	11,	19, 30		10-12,	120
	21,	142		11,	51, 270
	ii. 7,	101	ix.	7, 9,	201
	8,	174		11,	200
	v. 5,	189		12,	202
	14,	76		14, 15,	200
Phil.	ii. 9-11,	49, 183		22,	201
	10, 11,	20		24-28,	201
	11,	270		26, 100, 103, 142,	273
	iv. 3,	243		27, 28,	200, 268
Col.	i. 13,	88	x.	4,	20
	19, 20,	50		7,	267
	iii. 25,	21		9,	36
1 Thess.	ii. 15,	189		23,	339
	16,	181		25,	168
	iv. 16,	36	xi.	35,	207
	v. 2, 6,	122		36, 38,	339
	4,	86	xii.	5-11,	207
	23,	95, 108		7-11,	21
2 Thess.	i. 7,	104		10, 11,	52
	7-10,	189		11,	128
	ii. 8,	210		14,	208
	11-12,	194		29,	209
1 Tim.	i. 9,	174	James	i. 25,	21
	15,	52		27,	22
	ii. 1,	26		iii. 6,	81
	1-6,	50		15,	108
	4,	19, 25, 267		17,	27
	5, 6,	19, 34, 202		v. 7, 8,	185
	iv. 10,	21, 50	1 Peter	i. 8,	255
	v. 8,	76		13,	191
	vi. 12,	339		iii. 21,	175
2 Tim.	i. 9,	197		iv. 13,	191
	10,	20		16, 17, 18,	91, 196,
	iii. 16,	22			211
	iv. 4,	24	2 Peter	i. 16, 18, 19,	368
Titus	i. 2,	197		21,	22
	ii. 11, 12,	20, 51		ii. 3,	217
	iii. 8,	20, 174		4, 9,	213
Heb.	i. 3,	209		17,	213, 236
	ii. 3,	195		iii. 7-13,	213
	5,	142		10,	244
	9,	20, 34, 202	1 John	i. 7,	35, 367
	14,	38, 51		7,	52
	iii. 3,	21		7-9,	98
	8, 9,	176		ii. 2,	20, 34, 202
	iv. 3,	51		15,	163, 273
	12,	95, 108		iii. 7,	263
	vi. 2,	198		8,	38, 52
	4-6,	197, 200		14,	85, 141

INDEX OF TEXTS.

407

1 John	iv.	8,	19, 26	Rev.	xv.	6,	248
		10,	288			7, 8,	249
		11,	20, 288		xvi.	2, 3, 4,	249
		14,	20, 36			8,	249
		16,	19			9,	248, 249
		18,	254			10, 11,	249
		19,	20, 288			12-16,	249
	v.	11,	52			14,	392
		14,	54			17-21,	241
		16,	214		xviii.	4, 8,	248
		24,	129		xix.	1, 4,	338
Jude		4, 5, 6, 7,	217, 218			8,	116
		6,	215			20,	220, 221, 236,
		7,	127, 218				242, 372
		13,	220, 236			21,	236
		19,	108		xx.	1, 4,	239
Rev	i.	1-13,	247			5,	76
	ii.	1, 8,	215			6,	220, 242
		11,	220			7,	239
		12, 18,	215			8,	239
	iii.	1,	76			10,	220, 236, 222, 242
		5,	243			11,	239
	iv.	11,	28			12,	76, 243
	v.	13,	53			12-15,	238
	vi.	8,	228			13,	76, 242
		17,	91, 217			14,	153, 220, 241
	vii.	13, 14,	116			15,	220, 243
	ix.	20,	248		xxi.	1, 2,	240, 244
	xi.	6,	248			3, 4,	53, 244
		31,	91			8,	220, 242, 245
	xiii.	8,	243			24,	175
		14,	372			27,	243
	xiv.	7,	91		xxii.	10,	246
		9-11,	236			11,	245
		10, 11,	238			12,	246
		15,	102			18,	248
	xv.	1,	248			19,	243, 248
		4,	53			20,	250

INDEX OF GREEK PHRASES.

ἄγγελος, 215.
αἰὼν, 103, 128, 142, 273.
αἰὼνα (εἰς τὸν), 100, 219.
αἰῶνις, 128.
αἰῶνις πῦρ, 242.
αἰῶνις, 127, 128, 197, 219.
αἰῶνιου κρίσις, 135.
ἀνάστασις, 225.
ἀνάστασις τῶν νεκρῶν, 162, 225.
ἀνίσταμαι, 225.
ἀσκήζετε, 132.
ἀποκατάστασις, 37.
ἀσβεστοί, 139.

γίσις, 81, 136.
γίσις τοῦ πυρὸς, 136.

διάβολος, 132.

ἐγίρειν, 162.
εἰς ἔρημον αἰῶνις, 219.
εἰς τὸν αἰῶνα, 100.
ἐκκλησία, 332.
ἐρήμιον αἰῶνις, 219.
ἐξιλαστές, 162.

ἐγίρειν, 162.

κατακρίνω, 143.
κρίσις, 103.
κρίσις ἀποστάσις, 208.
κρίμα, 196, 211.

κρίσις, 135.

μηκῶς, 162.

οἱ πολλοί, 45.

οἱμοί, 145.

οὐκ ἐκτελεσθήσεται, 219.

οὐκ ἐκτελεσθήσεται εἰς τὸν αἰῶνα χρό-
νον, 219, 220.

πάντες ἀνθρώποις, 45.

πνεῦμα, 95, 107.

πνευματικὴ, 95 note.

πυρὶ ἀσβεστοῦ, 79.

συγγίλια τοῦ αἰῶνος, 103.

σύγγημα αἰῶνις, 219.

σῶμα, 94, 95.

σώματος (τὰ ἑαυτοῦ), 187.

" (τὰ ἴδια τοῦ), 187.

τὰ πάντα, 47, 49.

τὰ ἅλα τῶν αἰῶνων, 103.

ὕπνις αἰῶνις, 219.

ψυχὰς, 94, 95, 107, 108, 109.

ψυχικὴ, 95 note.

ψυχικῶς, 108 note.

ὡσαύτως, 145.



BX3941.W45 1848
The plain guide to Universalism :
Andover-Harvard 600000004



3 2044 077 888 469

1 2 3 4 5 6 7 8 9

WHITTEMORE, Thomas

AUTHOR

The plain guide to

TITLE

Universalism: designed

Call Number

BX

9941

.W45

1848

